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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., November 11, 1926

NEW SERIES
VOLUME XXVIII. No. 44

Rev. J. H. Fuller, several years pastor in Mississippi, has resigned as pastor of Buckhead Church in Atlanta.

Arkansas Baptists are asked to make Nov. 14, a day of prayer for revival and the blessing of God on their convention work.

The pastor does not experience any hinderance in putting on the denominational program in his church from those who read the Record.

An effort is being made to locate Rev. W. A. Murray of Logtown in the Northeastern part of the state. He has been called to Nettleton and probably to Shannon.

Rev. Otho Eure is chaplain in the U. S. Navy. His term of service will be up next spring and he is contemplating a return to the pastorate. He is a Mississippian and alumnus of Mississippi College.

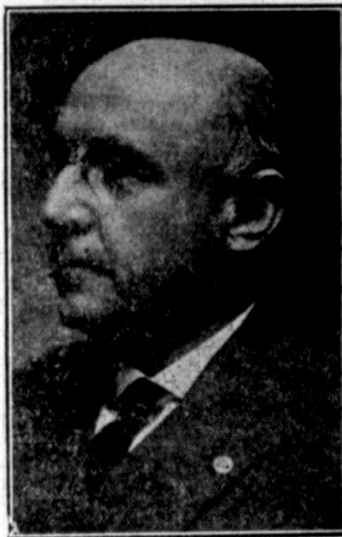
Hambones said: "Sis' Melissy's boy done spunt six bits on dat flyin' jinny, en he ain bin no-whar yit." Isn't that about the way of a church that runs the course of a year and has nobody saved or does nothing to save the world as the months go by?

Mississippi Baptists again come to the close of their business year with a report of no debt on our Convention Board. This is due to the wise management of our Secretary, Dr. R. B. Gunter, and the board, and to the willingness of our people to follow his leadership. The Lord be praised.

Dr. Webb Brame of Yazoo City is happy in returning health and in getting into their new educational building. He has staid by the work in Yazoo City though sought for by other fields. He speaks most highly of the preaching of Prof. Autritt, of Mississippi College, who supplied for him.

Poplar Springs Church of Meridian was a long time a beneficiary of state mission funds, but has joined the "come offers," and now contributes \$1172.25 to our mission program. That is \$7.50 per capita. And they are not satisfied but growing. They say they will do better in 1927. Beside this they have completed a new church building and equipped Sunday School rooms.

It seems surprising to a Mississippian, accustomed as we are to all the Baptist institutions in the state being under the absolute and direct control of the Convention, to see some of the other states and even the Southern Baptist Convention still struggling with the question of denominational control. Our Convention elects all members of all boards of trustees and gives them such instruction annually as seems best. The Southern Baptist Convention has only recently assumed direct control of several of its institutions, and with one the arrangement is still incomplete. North Carolina is working at the problem, where their boards, many of them, have been self-perpetuating. Two Baptist schools in Missouri have just come under the control of their Convention. Others are managed independently.



DR. A. J. BARTON
General Director of Southern Baptist Cooperative Program.

Dr. A. J. Barton has accepted the position of General Director of the Baptist Campaign for Missions, Benevolence and Education. We do not know of a man better fitted by character and experience for this position than Dr. Barton is. It will be remembered that he was chosen for this office last summer, but at the time felt that he could not give up his work in Missouri, where he is State Mission Secretary. He now feels that he can resign that office and come to Nashville for this. It is well known that there is doubt in many quarters as to the need of a general director, and the future plans are a matter of uncertainty. But if anybody can justify the existence of the office Dr. Barton can, and he will have ample opportunity to prove it, and our sincerest sympathy. He begins his work immediately. A lengthy communication has been received about this election from Dr. J. E. Dillard of Birmingham, which we may not be able to publish this week, on account of our special issue.

Pastor C. C. Pugh of Eufala, Ala., had Dr. J. P. Boone of Tuscaloosa with him in a meeting. Fifteen or twenty were added to the church.

The Missouri General Association (Convention) voted to recommend to the churches that a generous free will offering (Love offering) be made at Christmas time, over and above all pledges, to be applied on the whole Baptist program, or unified budget, according to the ratio now operative. This to take the place of the special offering for one department of our work as was done last year.

In speaking of the recent meeting of Missouri Baptists The Word and Ways says, "There has not been perhaps at any time in the history of Missouri Baptists when there was among them such harmony, unity and cooperation as now." They seem to have fought their way to peace in the past few years. Their meeting was preceded by a Women's Meeting, a Laymen's Meeting and a Preachers' Meeting.

We are glad to hear that Rev. J. R. Buchanan of Paris, Tenn., has accepted the call to First Church, Meridian.

Calvary Church in Jackson will begin their revival meeting Nov. 21st, assisted by Dr. P. E. Burroughs and Mr. Charley Butler.

The Record readers will join us in a vote of thanks to Rev. D. A. McCall of Jackson for the excellent work done in getting out the special edition last week.

Pastor R. L. Breland of Coffeerville and Oakland has been called to Earl, Arkansas, and the opportunity is so inviting that his people are afraid he may go.

Pastor A. D. Muse has served one year at Shaw. The church now goes to full time. There have been 102 additions in the 12 months, all bills paid and a budget of \$7000 adopted for next year including \$800 for the cooperative program.

The Board of Missionary Co-operation of the Northern Baptist Convention announced last week that there are more Negro than white Baptist churches in both New York and Chicago. In Detroit there were only five Negro churches in 1917; now there are sixty.

Missouri went dry again last week. The election to determine whether the voters were in favor of a repeal of its state prohibition law showed a big majority for prohibition. Every county in the state except those in which St. Louis and Kansas City are located voted against repeal.

Pastor C. E. Welch was powerfully pounded without being sore over it by his church at Goodman. He is even grateful for it. Brother Welch has preached in ten revival meetings during the summer and fall, in Mississippi and Alabama with many professions of faith and additions to the churches.

Evangelist Frank A. Godsoe of Oklahoma City assisted by Brother A. J. Darling, Pastor of the First Baptist Church of Hamilton, Alabama, has closed a meeting recently at Tremont, Miss., in which a brand new Baptist Church was organized with fifteen members. The new church extended a call to Brother Darling for an afternoon appointment and they are making plans to build a meeting house.

We have read many things from the pen of F. C. Spurr which were helpful by being thought provoking, but a recent article by him in one of our Baptist papers on the withering of the fig tree is one of the worst cases of semi-blasphemous expositions we have ever seen. He contends that the fig tree was about to die anyway and that Jesus saw it and took advantage of it to pronounce a curse on it. This is to say that Jesus entered into a deception and claimed that it was done by faith when as a matter of fact he had nothing to do with it. How any man can be willing to be follower of a Christ like that is more than I can understand. In other words, Jesus fooled Peter and the rest of them, but he can't fool Mr. Spurr. And yet he calls himself a Christian.

FROM SPAIN TO POLAND

By President E. Y. Mullins
(President of Southern Baptist Theological Seminary and president of the Baptist World Alliance.)

This is written from Lodz, Poland, where the third regional conference under the auspices of the Baptist World Alliance is being held.

The first conference was held in Barcelona, Spain early in September. It was well attended from Spain, France, Portugal, Belgium and Italy. There was opposition by the government. In this Roman Catholic country they do not want Protestants and Evangelicals to open their mouths. The British Government, through Dr. Rushbrooke's efforts, raised the question with Madrid and the obstacles were removed. Some Europeans do not know what religious liberty is.

Our cause has made good progress in Spain. At Barcelona the First church under Brother Celmass' pastorate is larger and stronger than in 1920 when Dr. Gambrell and I were there. They are in a much more commodious house of worship. The main auditorium was well filled at all the meetings. Out at Tarraza the church has built a house costing \$26,000 and has paid for it out of its own resources. We went out Sunday afternoon and took part in the exercises there. It was an enthusiastic group.

The Barcelona Seminary, led by Brother David seems to be doing well. The student body is not large but the school is far reaching in its influence. It is in a rented house well adapted to the purpose. They recently got a bargain in some furniture from a Congregational School. We were at an afternoon meeting at the Seminary and attended a reception at the home of Mr. and Mrs. Hobbie. Mr. Hobbie is chief engineer of a great Hydro-Electric Plant in the nearby Pyrenees Mountains. He is a member of the Plymouth Brethren denomination. His wife is a Baptist. She made a tour of all our Spanish fields. They are American Christians living in Europe who brought over their religion with them.

Brother Buffard, the head of an independent Spanish mission, was our interpreter in Spain and he did this work admirably. The Baptist publication department in Spain is presided over by Brother Bergstrom who seems well adapted to his task.

Our party consists of Dr. J. H. Rushbrooke, Eastern Secretary of the Alliance who so splendidly organized the series of regional conferences; Rev. M. E. Aubrey, Secretary of the British Baptist Union; Dr. Everett Gill, European representative of our Southern Baptist work; D. W. O. Lewis, representative of the Northern Baptist Convention in Europe; and Mr. George W. Norton, Jr., treasurer of the Southern Baptist Convention. (Both Dr. Gill and Dr. Lewis are alumni of the Southern Baptist Theological Seminary and Mr. Norton is its trustee and financial board member.)

The Buda Pesth Conference in Hungary was wonderful for numbers, enthusiasm and power. A great public music hall was rented by the brethren for the opening and closing meetings. The combined chorus choir from all the Baptist Churches in Buda Pesth, several hundred in number, rendered exceptionally beautiful music. A part of the singing the last night was the Halleluiahs Chorus from Handel's Messiah. It was splendidly rendered.

Representatives numbering 450 were present at the conference from Zecho-Slovakia, Jugoslavia, Rumania, Austria and other countries. The audiences were of very high calibre of intelligence, taking in and responding to the best that any of us had. Brother Udvarnoki, pastor of the First church (whose son is a student at Louisville), is the outstanding leader, a man of rare ability and force. Brother Baranyay, a recent graduate of our Seminary at Louisville and

a Hungarian pastor, was our admirable interpreter. He is a man of marked personality and force, a great asset to our work.

The Udvarnokis entertained our whole party in the new Seminary and it was hospitality such as we can never forget. Mrs. Udvarnoki told us the story of how she became a Baptist forty years ago. I am saving it up to tell our Baptist audiences at home. It will thrill any Baptist to hear it.

The Seminary overlooks the beautiful Danube opposite the Parliament House. The Building reaches all the way between two streets and has capacity to house and take care of a hundred or more students besides the faculty. This Seminary was made possible by the munificent gift of Miss Brown of Anderson, S. C., and the brethren want to call it Brown Seminary.

Seminaries and schools are the key to success in our European work as at home. We must never lose sight of this fact. An educated ministry is absolutely indispensable if our work is to prosper. Sweden and Germany are striking examples of what a good theological school will do for a country.

The Roumanians report that persecutions continue, varied in form, and not quite so severe as a year or two ago. But the Greek Catholic Church in Roumania knows nothing but intolerance towards other faiths, and the government seems to fear the church. The Catholic church in Mexico is demanding from the government exactly the things our Baptist people are demanding from the government in Roumania where the Greek Catholic Church dominates the government. It is a true saying that Catholics demand religious freedom on Baptist and Protestant principles where they are weak, and deny that freedom to others on Catholic principles where they are strong.

We are at this writing in Lodz, Poland. The opening meeting in the leading church was crowded. There were not seats enough. All of our party feel that the series of regional conferences will produce untold good in cementing the bonds of brotherhood and increasing enthusiasm in our workers. We go next to Riga, then to Konigsberg, Berlin, Copenhagen, and thence to London and Aberdeen. It is not yet clear whether we will be able to go into Russia.

GRATITUDE TO GOD

By An Old Minister

The Psalmist says: "Blessed be the Lord who daily loadeth us with benefits, even the God of our Salvation."

On one occasion the Old Minister was driving in from the country on Christmas Eve, when he met a little girl going out of town who had her arms full of packages. I said: "Little girl, what is all that you have?" With a radiant smile she looked up into my face and said: "O, I've got apples and oranges and every thing." She was literally loaded with Christmas cheer;—but it was a sweet load. And I thought: How true it is that our kind Heavenly Father does not wait until Christmas to bestow blessings upon us, but that "He daily loadeth us with benefits."

No matter what our condition in life may be there is always something to be thankful for. It is said that a mother leaned a door shutter up in one corner of her cabin so that her thinly clad little children could get behind it to break off the cutting wintry wind, when one of them said: "Mamma, aren't you sorry for the poor little children that haven't got any door shutter to get behind?"

The story is told of two poor old ladies in the Poorhouse who were discussing the subject of Gratitude one Thanksgiving day. One of them said she didn't see what they had to be thankful for in their poverty-stricken and humiliating condition. The other said: "Well, I've got two teeth left, an upper one and a lower one, and thank the Lord they 'tech'."

EVENTUALLY; WHY NOT NOW?

J. W. Storer, Pastor, Grove Ave. Baptist Church, Richmond Va.

Now that the statement of the Foreign Mission Board, as to its policy and program for the next year, has been given to the press, what next.

Will there be any response to the appeal, and will the statement shock our people into a reaction towards progress? While my name is signed to the report, along with all other members present, and I believe from my heart it was the only thing we could have done, I place very little value on it as a means to relieve our situation. And for the following reasons:

First, the waste basket habit of our people. I do not mean our extravagance. That is there, but it is another chapter. I mean our missionary spirit is so covered over with other things, it is no longer sensitive and alert, and all our people will do with that statement, in their present state of mind and unless it is changed, will be to yawningly read the most tragically important action our Board ever took, light a fresh cigar, or buy another gallon of gas, and forget it.

Who will deny that that has come to be our attitude, in the large? I am charging that we have grown sleek and comfortable and to an unholy extent have lost our missionary passion; like Jeshurun, who "waxed fat and kicked; thou art waxed fat, thou art grown thick, thou art become sleek; then he forsook God who made him and lightly esteemed the Rock of his salvation."

Call it pessimism, call it a treasonable attack on our denomination, call it what you will, but take a look at our mission receipts, and at our debts, then make the most of it.

Second, I do not put much value on the report as a means of reviving a dormant missionary passion into a worthy action, unless it gets into the hearts of more people than now take semi-seriously the religious press. Which brings up another chapter as to the entire future and value of our denominational papers, not at this point to be written, but which has got to be written soon, by some one. I do not undervalue the press. But how shall our people read if it is not written, and what is achieved by writing unless more people read?

That our denomination has been blessed and under God has grown with amazing pace, has been the prideful reading of the past hundred years of history. And that it was a truly Apostolic missionary zeal; the emulation of Judson and his sacrificial passion, which furnished the rich soil and source, no informed Baptist will deny. Shall that spirit be lost in languid leisure and profitless prodding about barren babblings?

While men die and go to Hell without the Gospel, shall men live and go to Hell because they withhold the Gospel? "Why call ye me Lord, Lord, and do not the things which I say?" In our commendable zeal for orthodoxy, let us not forget to read Matthew 25: 41-46.

How can any man accept the McDaniel statement of faith and smilingly say everything is now alright with our denomination? I accept every word of it, but, oh my soul, the implications of it! If a soul without Jesus Christ is eternally lost, what shall be my state if I withhold that Gospel!

And here I believe is where we will find a way made plain. That is, have reborn within us a Pentecostal passion of Christian propaganda, white hot from communion with the Christ, who was on a cross, but now awaits expectantly the day when every knee shall bow and every tongue shall confess that He is Lord to the Glory of God the Father.

To realize that to us, not only preachers, but laymen and women, has been committed the Gospel of reconciliation. That preaching the WORD must have precedence over everything. To be lovers of men and the Son of man. To be wit-

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nesses, to find again that which makes it possible to say, "I bear in my body the brands of the Lord Jesus." To begin at our own Jerusalem and to end in the uttermost parts of the world, there to discover in dangers and difficulties that He is with us, whose we are and whom we serve.

Preach ethics? Yes, but what price such glory when the first duty of ethical regard is honest obedience to the plain command of our Lord that we give the Gospel to a lost world? Let us place before our people from week to week the breaking heart of God, and the broken hearts of men. When have you heard a Home or Foreign Mission sermon, my brother? And, (let me look in the mirror) when have you preached a Home or Foreign Mission sermon, my brother?

Let us pray for missions. I despise cant and unholy unction. If ever our conversation is to be other than merely mechanically religious, we must find our upper room and tarry there.

I had a long letter the other day from an honored brother, setting forth the way out, i.e., tithing and stewardship. He was right, it was a way out. What we want is the way in.

When we get afire again with Spirit led passion, there will be another Acts of the Apostles that will make ridiculous our little mechanistic maneuvering and power will pour out the purse. As suggestions I venture the following.

I would major on missions from every pulpit, paper and person from now until the Southern Baptist Convention.

I would open every avenue we have for the missionaries to speak, and write.

I would take all those idols and other objects of interest from mission fields now decorously dusty in the Foreign Mission Board rooms and arrange to have a great educational display at Louisville, with missionaries to tell the messengers as they look and handled, just what it meant.

I would not let the book folks and Sunday School Board do all the exhibiting.

I'd do the same for State Conventions, and Sunday School and B. Y. P. U. Conventions, all gatherings of our people.

By the help of God, let the hearts of Southern Baptists be broken as was His broken because of the sins of a lost world.

But first of all, I'd have my own heart broken!

An old French soldier who had been a part of the humiliating surrender of Strasbourg, daily lived in hope that some day the French would come back and restore the lost City. The Germans had taken away his language and flag, but they could not keep him from praying to God, that the French might yet come, and before he died. He had kept his faded old military cap, with the hope that when they came, he might put it on and march again beneath the tri-color, but the years grew long and he knew it was not to be. Calling his aged companion he bade her send for Jean-Louis, like himself, a soldier of war of 1870.

"Jean-Louis," he said, "I want you to promise me something. When I die, put on my head, as you lay me away, my old military cap. And when the French come marching back, do you bore a hole down thru the dirt over me, and call down to me, 'They have come, they have come!'"

Oh my brother, these broken hearted missionaries of ours, these native workers who have risked all to walk in the Jesus road, these orphanages, these hospitals, these schools, more, these lost men and women, who have waited, denied, and waited these long long years, would God we could shout down to them on the other side of the world, "We have come, we have come!"

My brethren, eventually, why not now?

Brother S. E. McAdory is preparing to organize a Sunday School Convention among the Choctaw Baptist Churches in Neshoba and adjoining counties. He is also getting these people to read The Baptist Record.

THE GREAT BAPTIST STUDENT CONFERENCE Birmingham, Ala.

The great dynamic and magnetic city, Birmingham, with her nearly 200,000 population, is the host of the greatest gathering of Baptist young people that ever assembled. The great hosts of the Baptist hope are here from Dan to Beersheba. There are 153 Baptist Colleges, Universities and Seminaries represented, with an enrollment of 1,500 registered delegates, and possibly 500 delegates and visitors that didn't register, swelling the number to 2,000 to say nothing of the local attendance.

To hear the matchless speeches from youthful students, many of them in their teens, reinforced by some of our strongest veterans, some showing the frost of many winters, is indeed inspiring and hopeful, and the expression of Peter on the day of transfiguration is in every heart and on every lip, "Lord, it is good to be there."

Mississippi is very much in evidence. Bro. Merrill Moore presided and he did it well. Bro. James Street made the second speech. Brother Frank Leavell made the fine program, and Dr. George Leavell made one of the greatest speeches of the Conference.

Dr. J. R. Hobbs, the Pastor of the First Baptist Church, is Chairman of the Entertainment Committee. All the Colleges of Mississippi are well represented. This is Sunday afternoon, the closing day, and Dr. G. W. Truett of Dallas, Texas, is delivering the closing address of the greatest meeting of its kind ever held. Dr. Lawrence Lowrey, President of Blue Mountain College, rendered great service in the Conference.

G. W. RILEY,

Clinton, Miss.

THE HOLY SPIRIT IN EVANGELISM Editorial in The Baptist

Organization, methods, conditions, doctrines, magnetic personality, crowd psychology, skill, common sense, all have their place in relation to effective evangelism. But beyond all of them together is the power of the Holy Spirit.

So much is mere memorandum. Both understanding and acceptance of it on the part of the reader are assumed. Our readers have Bibles. They know how to read them. They are able to trace therein the abundant landmarks of the teaching of the Holy Spirit. Many of them can approach the subject with the background of a personal experience that carries to them in the very mention of the Holy Spirit a sense of the presence of God. If all of us could do so, the experience would mean a great enrichment of personal living and of Christian communion.

Experience of the Spirit and not merely the doctrine of the Spirit is here emphasized. To know the doctrine is good and desirable, but men may dispute about the Spirit of God in the spirit of Satan. We know only in part. Every genuine Christian has much more than he can define. Names muster in companies and labor with united meanings to convey only in part the reality. Holy Spirit, Spirit of God, the eternal Spirit, Spirit of truth, Spirit of grace and glory, Comforter, Spirit of Christ are all one and the same Spirit, and all that these names mean is conveyed in the promise of Jesus to his followers. Let each believer select that name of the Spirit which throws out to him the clearest gleam of meaning and seek to realize within himself its full content of living. In it he will find all.

A set of the mind against mysticism and the fear of fanatical extravagances restrain many from the full appropriation of spiritual power. They shy at what men, for lack of an adequate vocabulary, call the supernatural. They forget that the supernatural is the natural seen through to its ultimate reality. The universe is the brood of the Spirit of God, as the spirits of men ought to be. He is the resident Creator. If this seems

obscure, look at Jesus. God was in him. His Spirit is the Spirit of God. Does it seem either mystical or fanatical for a Christian to look at life as he did, to adopt his scale of values, to enter into his fellowship with God, to believe as he believed, to trust as he trusted, to feel the urge of love that impelled him, to hope his hope, and to share in his calm self-dedication? Does it seem incredible that out of his triumphant life shall flow into those who seek to share it a full tide of personal reinforcement along all of those channels? But that is what the gift of the Holy Spirit means. Significantly, Jesus breathed on the disciples and said, "Receive the Holy Spirit." His Spirit is the native atmosphere of the gospel, free, vitalizing, available.

Of course there is danger of a mystical fanaticism. It seems to hang on the borders of every great revival movement. Such fanaticism comes not from an excessive manifestation of the Spirit of Christ, but from abnormal psychological reactions in religiously misguided folk. There can be no excess of the Spirit that Jesus possessed, for balanced intensity was one of his most distinctive character marks. Fanaticism exhibits its intensity without balance. The corresponding error and danger is that of inert balance without intensity. The reign of the Spirit of God is the safeguard against both. He never creates fanaticism or inertia; he creates Christliness.

Seek efficiency rather than ecstasy. The value of the spiritual endowment lies less in the way it makes one feel, than in what it does through one's testimony to others. Glory may flood one's soul, but most of the actual and effective witnessing for Christ is done by Christians whose souls are not at the moment flooded with glory. Paul fell into an occasional trance, but his great evangelistic successes were not achieved by a man in a trance. He was most fit for his work when he was most perfectly himself with all of his powers spiritually coordinated at their best. One's spiritual radiance may properly be more manifest to others than to himself, like Moses' shining face.

The Holy Spirit is to be received through faith, as Jesus is. Nobody has to persuade Jesus to save him or to persuade the Spirit to come. The man with a hungry soul may well release his longing in prayer, but already far in advance of his petition is a Christly and spiritual appeal on his behalf lodged in the bosom of the Father and mobilizing divine resources for an answer. He who believes in the invisible presence and sufficiency of the living Christ and lives in the glory of that presence and in the power of that sufficiency, has already caught the secret of what we are trying to say. Let him simply open his soul to that presence and trust in that sufficiency. Special programs of conference and prayer in quest of the Holy Spirit may be useful and they may be mischievous. All depends upon the accompanying teaching and management.

Spirituality and efficiency in a truly spiritual evangelism are not measured by crowds. It is not true that evangelical correctness of spirit and doctrine insures a hearing. Some men have a power of popular appeal that will secure an audience no matter what they may have to say. They would draw a crowd to an auction. Others, equally spiritual and orthodox, preach to small audiences all their lives; yet they win souls to Christ and have a happy experience and a blessed ministry. He who appeals to the number of his hearers to prove his superior spirituality and orthodoxy is simply a vainglorious fool. It is sometimes helpful to study the case of Jesus when he could not get people to listen to him. He was never more spiritual than when the crowd left him.

Ecclesiastical coops cannot contain the Holy Spirit. He passes over our sectarian names and our pet groupings. He is at large in the world he made, carrying on the work that Jesus began

(Continued on page 6)

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE SPIRIT

Have you ever thought about how many names are used in the Bible to indicate the Holy Spirit? Names are intended to be descriptive of the essential character of the person or thing to which they are given. This is particularly true in the Bible. And it is very instructive to study the names given in the Bible to the Holy Spirit. They are not only instructive, but they are meant to be of practical help and guidance to us in coming into the benefits of his ministry.

The simplest form in which his name appears is "The Spirit." Notice that the definite article indicates an exclusive name and title. He is not spoken of as a Spirit as if he were one among many of the same class; but The Spirit as one who occupies a place of supremacy in that sphere. We do not speak of a Sun, but the Sun because, so far as the system of worlds in which we live is concerned, The Sun is supreme, stands alone. There may be other suns, but to our world there is one Sun. There are other spirits, but there is one original Spirit who makes others possible.

Again He is called "The Spirit" because he is thus distinguished from matter and any material conception of God. There is a tendency today to try to explain everything on materialistic grounds. The theory of evolution in its blindest, radical form undertakes to explain all things, their origins, workings and development by beginning with material substance and rising thru infinite gradations to mind or spirit. The idea is that mind is only one manifestation of the working of matter, that thought is the physical product of molecular activity of the brain cells. To some of us this seems the climax of absurdity. The Bible represents that over against matter is one supreme Spirit; that Spirit precedes matter; that He is the creator of all material things; that separate and distinct from matter in its nature and essence, in the dawn of creation, the Spirit of God brooded upon the face of the waters. The cause of life in the material world, the energizing principle in all the activities of matter is "The Spirit." Without Him the universe would be dead and pulseless, nothing but a grave yard of a once active aggregation of worlds.

The conception of "The Spirit" has always made possible the preservation of a pure religion. Without this there remains nothing but idolatry and paganism, a religion without life, without power to preserve righteousness or produce holiness. It has been hard to keep clear in men's minds the truth that God is Spirit; and wherever this has receded into the background of their thinking there has been a low standard of morals among even Christian people. The Spirit is life.

"The Spirit" indicates his method of dealing with men. All other approaches to men are through the physical senses, by sight, or sound, or taste, or touch or smell. That is man's ordinary way of receiving knowledge or impress-

ions. But "The Spirit" has another and a different approach. His work is on the inside of us, by direct contact with mind or spirit. Other persons or things get at our minds through the five senses. People speak of the seven keys to the cranium; two ears, two eyes, the mouth, the nose, the touch. But The Spirit knows and uses another way, the way of direct access, without the necessity of physical agencies and instruments. The Spirit may use physical instruments but he may not. He does not have to.

Many spiritualists and students of psychology today are trying to learn something about contact of spirit with spirit; without much success so far. There are people who believe in telepathy, which is another name for communication of one mind with another without the usual instrumentality of language. But it is far from being reduced to anything like a science. But every Christian believes that he may be impressed or led by the Spirit of God, even without the usual physical intermediaries. Because God is spirit, and we are spirits, made in the image of God, inbreathed by his Spirit, we may have his presence, his strength, his stimulus, his wisdom and his righteousness imparted to us, communicated to us directly by The Spirit.

Holy men of old spoke as they were borne along by the Spirit of God. Jesus was led of the Spirit into the wilderness to be tempted of the devil, literally thrust or driven by the Spirit. The Spirit said to the church at Antioch, "separate Barnabas and Saul unto the work for which I have called them." The Spirit said to Philip, "Go near and join thyself to this chariot." The Spirit is still in the world today; is still teaching and guiding people who are willing to listen to him.

VISIONS AND THORNS 2 Cor. 12:1-10

Paul is throughout this Second Epistle to the Corinthians making defense of his ministry, and in doing so shows what should be the characteristics of the gospel ministry, what are some of the necessary and inevitable experiences of ministers of the gospel. In the previous chapter he speaks of his great concern for their preservation in the faith of Christ, and of his hardships in seeking to accomplish his task in the ministry. Surely he had the brand marks of a minister of Christ.

In the first part of this twelfth chapter he speaks of two contrasting experiences which were a necessary part of his fitness for the ministry. One is "visions and revelations of the Lord"; and the other is "a thorn in the flesh." Now we may not be able to identify exactly what is meant by either of these, but their general nature is perfectly apparent; and together they constitute genuine and necessary qualifications for the ministry of Christ.

Paul is evidently speaking about himself though he modestly speaks of himself in the third person, "I know a man, etc." He identifies the time of this vision, "fourteen years ago." It was as much a part of his Christian life as his conversion on the Damascus road, his escape from Damascus, his preaching at Antioch in Syria, or his persecution at Lystra. It was no mere dream. It was such a rapture as to make him insensible of his physical body; and yet so real as that he cannot say whether what he saw was with his physical eyes or with the eyes of his spirit. If his body was present it was completely dominated by his spirit. He describes the place as "the third heaven." That is the place where God dwells and is revealed in all his glorious fullness. He speaks of it also as "Paradise," that is a place of passing beauty and loveliness, the garden of God, a place made radiant with his presence and care.

Paul says he heard there "unspeakable words", and things "which it is not lawful for a man to utter". There was not only the vision of God,

such as was given to Moses when he saw God and ate in his presence, probably more glorious than Moses saw; but he also heard things. There was communication to him of truth which he does not include in any of his epistles. These words were unspeakable, because human speech could not reproduce what he heard; men could not understand if it were told them; and it would not be permissible to utter. It is not yet the will of God to let others know what he heard.

There are people, because they have so shallow experience with God, who not only do not understand what Paul meant, but they do not believe there was any reality to it. They probably think of this as a hallucination, and pass it by at that. They would probably think John drew on his imagination in Patmos when he described the Holy City descending out of heaven from God. But there are souls with deep and intimate fellowship with God, who have not been admitted into the Holy Presence as Paul was, but who have had such a realizing sense of the beauty and glory of God as to make it easy for them to believe in all that Paul says. And bear this in mind, that it is the intense and intimate vision of God that fits one to be a good minister of Jesus Christ. The pressure of that vision is on them forevermore. Isaiah would never have been the flaming evangelistic prophet that he was but for the fact that in the year that Uzziah died he saw the Lord.

But along with the visions and revelations come the thorns. And the thorn is as necessary as the vision. "And by reason of the exceeding greatness of the revelation, that I should not be exalted over much, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted over much." Yes we will find that the "flesh" is still with us. Spiritual ecstasies do not do away with the pains and weakness of the flesh. We are constantly reminded of our weakness. Jacob had a great experience with the angel of the Lord that night and won a great victory, but he went away limping for the rest of his life because the sinew of his thigh was shrunk. And forevermore the Jews must not eat that part of the animal slaughtered for the table. It was a great experience with Jesus in the mount of transfiguration, but a humiliation to come down the next morning and find the disciples unable to cast out a demon, because of unbelief. How we do gravitate between the power of God and human weakness.

But what was this thorn in the flesh? No man knows that with certainty. Maybe it is well we do not. But we know enough to instruct us about our own weakness. Notice how he speaks of it: It was "a thorn." It must have been a painful experience of some kind, that like a poisonous sliver was always making him agonize in suffering from which there was no relief. It was in the flesh, meaning probably that it was a physical infirmity of some kind, which rendered him an object of pity or commiseration, a constant source of humiliation before people. A perfectly sound person perhaps never knows the mental distress which a physical infirmity causes, attracting attention, provoking comment by the curious and ill-mannered, and hindering the ambition of the high soul within. Paul had such a handicap. He speaks of it in writing to the Galatians as well as in both letters to the Corinthians.

Some think he was blear-eyed; others that he was an epileptic; others that he had some other physical deformity. He speaks of it as "a messenger of Satan to buffet him." It was some hinderance which was continually thrown in his face like the fist of Satan to make his work more difficult. But it took him to the Lord; he besought the Lord thrice that it might be removed. Our handicaps are our capital when they throw us back on God. And that even when the request is denied. We learn that we do not succeed because of our physical or mental equipment, but

because God's power is made perfect in weakness.

Happy if we can say with Paul: "Wherefore I take pleasure in weakness, in injuries, in necessities, in persecutions, in distress, for Christ's sake; for when I am weak, then am I strong." There is needed in all our ministry a new vision and revelation of the Lord Jesus; and along with it a sense of our utter insufficiency that will make us lean on the power of God and the wisdom of God.

Brother J. E. Byrd helped in a good meeting at Speedway Church in Memphis. Rev. J. Norris Palmer is pastor.

It is said that one atheistic paper in Russia has a circulation of 130,000. Another a circulation of 60,000. Are atheists more interested in their doctrines and work than Mississippi Baptists?

We are sorry to lose Rev. S. G. Posey from Mississippi, but don't know of a man who is apt to do more good in the pastorate in New Orleans. He has accepted the call to Coliseum Church in that city and will soon be on the field.

Mississippi Woman's College has sent to Blue Mountain College \$1,200 as a contribution to their endowment. This was in the name of the students who responded to the appeal of the Feild Cooperative Association to duplicate whatever the students contributed.

The Church at Magee had a banquet in celebration of the completion of their new church and paying off the first installment of bonds as they fell due. The editor was happy to be present and speak on A Joyous Religion to a large company of people who were happy in the possession of their new church home. Pastor J. L. Boyd was master of ceremonies and told of the working out of their building project under the Lord's direction and for his glory. There was also a good program of music and readings. The refreshments were all that could be desired. The building and equipment cost over \$30,000, and more than half of it has been paid. The church has worked harmoniously to accomplish it, and a nice speech was made by one of the members in appreciation of the pastor by all the people. The interior arrangement of the church is very tasteful, the colors restful, the pews handsome, the departments all provided for and the equipment satisfactory. Deacon Smith was called on for a speech as the leading layman, Brother S. G. Posey was present and made a good talk. The pastors of the Methodist and Presbyterian Churches also added pleasure to the occasion.

The Church at Lumberton is this week having a feast of dedication. A pamphlet was issued giving the history of the new church, a historical sketch and a program for the week. Pastor L. A. Materne preached Sunday morning. Sunday afternoon was visitors hour. Sunday night the editor preached; Monday night Rev. Spurgeon Wingo of Bogalusa; Tuesday night Rev. N. J. Lee of Sumrall; Wednesday night Rev. W. B. Holcomb; Thursday night Rev. J. E. Wills; Friday night talks were made by former pastors J. P. Culpepper, W. S. Allen, J. N. Miller and others followed by a social hour. Sunday morning Dr. J. S. Deaton preaches and Sunday night Dr. C. C. Carroll. There is good music all the way through and a good time every way. The church was built at a cost of \$25,000; only \$10,000 of which remains unpaid. It is beautiful, commodious and well equipped; and everybody is happy. Pastor L. A. Materne has been here only fourteen months, but has welcomed 218 into the church, nearly half of them by baptism. The church raised more money for all purposes last year, it is said, than any other in the Association, though by no means having the largest membership.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Buying What We Are Interested In

An atheistic newspaper, organ of the "Union of the Godless" has a circulation of 130,000. People subscribe for this because they are interested in atheism. The circulation of The Baptist Record is about 10,000 and the white Baptists of Mississippi number above 200,000.

Southern Baptist Indebtedness

The startling statement appears in "The Next Step" that Southern Baptists owe \$42,256,616.07. This includes church building indebtedness and denominational debts. The denominational debts amount to over \$17,000,000.00. This interest on this total indebtedness at six per cent is more than one-fourth the amount we are putting into the Cooperative Program each year. How can we pay it? By tithing we can pay it in a little over six months. So, if we want it paid and we believe in an impartial God who required the Jews to pay a tithe, we can pay this off in a little over six months.

A Request

A leading layman has requested the publication of the names of the pastors for that large number of churches which contributed nothing for denominational work during the first nine months of this year. What do you think of it?

Receipts for the Year Just Closed

Received on the Cooperative Program
From November 1, 1925, to November 1, 1926.....\$283,976.31
Designated gifts.....50,378.92
Total receipts for the year.....\$333,355.23

As compared with the previous year:
Received on the Cooperative Program.....\$332,348.13
Designated gifts.....32,349.92

Total for the year ending Nov. 1, 1925.....\$364,698.05

This shows that we received for the year ending Nov. 1, 1925, \$31,342.82 more than we received for the year closing November 1, 1926. But what it is recalled that the last month of the 75 Million Campaign, December 1924, was

included in the year which ended November 1, 1925, and that the receipts for that month amounted to \$103,742.61, it will be seen that the average contributions for all other months were better for the year just closing than for that year. A comparative statement will be given below.

Year Ending November 1, 1925		Year Ending November 1, 1926	
Nov. 1924	\$ 13,077.44	Nov. 1925	\$ 22,029.03
Dec. 1924	103,742.61	Dec. 1925	26,914.01
Jan. 1925	9,417.96	Jan. 1926	24,118.15
Feb. 1925	13,527.49	Feb. 1926	16,687.79
March 1925	14,392.73	Mar. 1926	19,442.77
April 1925	48,659.07	Apr. 1926	50,992.56
May 1925	20,577.53	May 1926	11,404.52
June 1925	12,855.48	June 1926	12,096.04
July 1925	13,701.25	July 1926	16,953.52
Aug. 1925	11,986.64	Aug. 1926	12,646.73
Sept. 1925	24,627.25	Sept. 1926	20,146.88
Oct. 1925	45,782.68	Oct. 1926	50,082.01
Total	\$332,348.13	Total	\$283,514.01

The above comparative figures do not include specials for the last two years as they were given in paragraphs above.

Further Comparison

The Budget receipts for the first ten months of the calendar year 1925 were \$209,404.18. Budget receipts for the first ten months of the year 1926 were \$234,491.93. Gain for the first ten months of 1926 over the first ten months of 1925, \$25,087.85. Designated gifts for the first ten months of the calendar year 1925, \$26,308.02. Designated gifts for the first ten months of the calendar year 1926, \$40,858.24. Gain in designated receipts for the first ten months of 1926 over the same period for 1925, \$14,550.22. Total increase in receipts, Budget and Specials, for the first ten months of the calendar year 1926 over the same period of time for 1925, \$39,638.07. This is an average gain per month for the first ten months of 1926 of \$3,963.80.

NOTICE—WHY NOT MAKE FIFTEEN DOLLARS?

In view of the many requests for Mother's Day programs suitable for Intermediate departments in the Sunday Schools, the Intermediate Department of the Baptist Sunday School Board is offering to pay fifteen dollars for the best Mother's Day program sent to its office. The requirements are very simple and as follows: The program must be suitable for boys and girls thirteen to sixteen years of age. It must not require more than twenty minutes to give it. It must be suitable for a Sunday morning program. It must be typed or written in ink in a clear, legible hand. It must reach the office of the Intermediate Department, Baptist Sunday School Board, Nashville, Tennessee, on or before March first. You have no time to lose. Begin at once to plan. Send in a program. Yours may be the best submitted; at any rate, you have nothing to lose.

It is good that many of our churches on the Foreign Mission fields are becoming self-supporting. But that is not the chief objective of any church. Its business is not simply to be self-supporting but an aggressive evangelizing agency. Until our churches at home and abroad do that there is no hope of saving a lost world. Paul never established a church that was not self-supporting.

BLUE MOUNTAIN COLLEGE ENDOWMENT

Following are the amounts sent in by the Sunday Schools during the last week:

Derma Baptist.....	\$ 32.50
Batesville Baptist.....	220.00
Kingston Baptist, Laurel.....	8.25
West Point Baptist.....	672.28
New Hope, Lafayette County.....	5.00
Leland Baptist.....	200.00
Aberdeen Baptist.....	169.50

This puts West Point in the lead up to the present time, and a letter which I have just received from that good town indicates that their payment will be increased by about \$200.00 within the next few days. All these amounts are to be duplicated by Mr. Jones, and we appreciate beyond expression the continued generosity and loyalty of our people toward Blue Mountain.

When this article appears in The Record we will have only one more Sunday before the Convention, and donations made on that last Sabbath will, of course, be gratefully received.

Thirty three of our finest young women attended the All Southern Student Conference at Birmingham. The writer was present also. It was the greatest meeting I have ever seen for the spiritual uplift of college students.

Sincerely,

—Lawrence T. Lowrey.

(Continued from page 3)

out of doors. He blesses us indeed by using us. scheme. But above us, in us, through us and beyond us, he is convincing the world of sin, of Our testimony has a place in his redemptive righteousness and of judgment. Admit him, but do not try to exploit him. Sometimes, it is to be feared, he must wait till the earthquake, wind and fire of our officious demonstrativeness have blown over, ere he finds opportunity to say sweetly in his own way what he wants to say.

For light on the word of Christ, for an understanding of the mind of Christ, for guidance in the way of Christ, for effectiveness in the testimony of Christ, for joy in the fellowship of Christ, tarry with him until filled with his Spirit.

NO BOLSHEVISM EXISTS AMONG SOUTHERN BAPTIST STUDENTS

(By Frank E. Burkhalter)

Among the many gratifying things revealed by the first All-Southern Baptist Student Conference, just completed at Birmingham, was the fact that there is no Bolshevism or "revolt of youth" among the Baptist college students of the South, 1,452 of whom from 152 denominational, state and private schools attended this significant gathering.

While the conference was sponsored by the Inter-Board Commission, of which Frank H. Leavell of Memphis is executive secretary, an executive committee composed of one representative student from each state, assisted in planning the various details of the Program, and students were given equal representation with adults in the discussion. It was a happy culmination when youth and maturity faced each other at the council table and sought to thresh out common problems in a spirit of mutual helpfulness. The students brought first-hand information on the problems of the present-day campus and the mature representatives of the denomination contributed counsel out of ripe experience and pointed out to the young people how they can invest their talents and service on the campus, in the local church and in the field of active labor at home and abroad in helping to "Make Christ Master of This Generation," the official slogan of the conference.

Naturally, the students who attended this conference represent the cream of their respective institutions, and the final test of the success of the conference will lie in the ability of the delegates to take back its spirit to their own campuses and churches and put it into effect there.

Representatives of the denomination attending the conference were pleased with the spirit of reverence of the students present, their loyalty to their local churches, their desire to translate into life on their campuses and in their churches the principles of Jesus Christ, and recognition by the students of the fact that if Christ is to be made master of this generation they must give larger recognition than their predecessors are doing to the practice of the principles of stewardship and to the claim of missions upon their contributions.

The conference was safe and sane not only in its orthodoxy but in the plans and policies proposed for carrying into effect the ideals and objectives set up. The young people are for the whole denominational program and the principal criticism sounded—and this was sounded in sorrow rather than criticalness—was the fact that our churches have so reduced their contributions to missions and benevolences as to greatly thwart the progress of the gospel at home and abroad, and make it impossible for hundreds of young people who have prepared themselves for special service to enter immediately upon the tasks for which they believe God called them to prepare themselves. The writer believes the denomination has now in training the best all-round leadership it has ever possessed, thanks to the interest of the denomination has taken through the

Inter-Board Commission and the various state boards in an adequate fostering of the Baptist student life.

Thorough loyalty to the Bible characterized those students attending the Conference. One of them repeated from memory the Sermon on the Mount at a devotional service, and all were requested to memorize that immortal discourse in the belief that this would aid them in putting into practice on their campuses the principles of Jesus Christ.

Indicating something of the spirit and ideals which characterized the students, James Street of Mississippi College, at the opening session, in setting forth "What My Generation Offers to Make Christ Its Master," enumerated the following things: "1. Reckless fidelity to the principles of the Christian religion; 2, intelligent conception and conscientious practice of the principles of stewardship; 3, a worthy program of kingdom expansion and enlargement; and, 4, its consecrated manhood and womanhood."

Representing the Inter-Board Commission's interpretation of how students can make Christ the master of this generation, Secretary Leavell said it could be done by crowning Christ Lord of their wills, thought, life and conduct; by personal purity, by loyalty to the local church, in personal evangelism and loyalty to the cause of missions at home and abroad, and by maintaining a close personal contact with Jesus Christ at all times.

To Dr. I. J. Van Ness of the Sunday School Board, who has given large thought in planning the work among the students, was assigned the topic "Southern Baptists Facing the Future in the Student Task." He pointed out that this work was projected upon four simple, fundamental principles: To provide a denominational program for the conservation of student life, to create a medium for the exercise of student initiative, to promote church loyalty and alignment, and to afford an avenue of appeal to the student body in behalf of the great denominational task. Suggesting what the denomination expects from the students as a result of this work Dr. Van Ness pointed out that the denomination confidently expects from its students an intelligent constituency with proper convictions, church loyalty, a spirit of service, real, outstanding Christian character and a definite, distinct, clean-cut experience of the regenerating power of God in the individual life.

In this connection it was gratifying to note that in a symposium upon the Baptist Student Union, the local campus organization fostered by the Inter-Board Commission and which seeks to unify and strengthen all Baptist work on the campus, students and instructors alike told how this work had increased Bible study, activity on the part of students in every phase of church activity, deepened the spiritual life, and tied the students on to the denominational program much more effectively than ever before. No one who attended the conference could doubt but that the Inter-Board Commission and the work of state and local student secretaries fostered by several of the state mission boards constitute one of the most effective bits of denominational work now being done by Southern Baptists.

To match the cream of the student bodies which composed the conference the committee had chosen some of the cream of Southern Baptist leadership to present to these young people the viewpoint and program of the denomination. Among the points stressed by these leaders were personal purity, loyalty to the local church, stewardship, personal responsibility for winning to Christ the unsaved students on their campuses, close contact with Christ as the one source of strength and the one adequate hope of humanity, and that there is an opportunity for students to serve this Christ on their campuses and in their local churches as well as on the mission fields at home and abroad.

FIRST SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE

For several years past the Organized Class Department of the Sunday School Board has featured a South-wide Organized Class Conference. Next January 18-21 the Sunday School Board with all its departments is putting on the first South-wide Baptist Sunday School Conference. There will be joint services where all the departments will meet together and these sessions will be featured by great inspirational addresses brought by some of the outstanding Denominational speakers and leaders. Then there will be sectional conferences. Mr. Flake, head of the department of Sunday School Administration, has arranged a great program for his conferences. Pastors, superintendents and Educational Directors of local churches will be greatly benefitted by attending these conferences on Sunday School Administration.

Mr. William P. Phillips, who is the Director of the Young People's Adult Departments will direct the conferences in his department. Every phase of class organization and departmental work will be discussed. There should be hundreds of young people and adults to attend conferences on Young People's-Adult work.

Miss Lee is arranging the program for the Intermediate conferences. No Intermediate worker or any one else who is interested in boys and girls in the 'teen age could spend money and time to a better advantage than attending these conferences.

There will be conferences for the Elementary workers directed by Miss Forbes who is at the head of the Elementary department of the Sunday School Board. We hope to have at least 500 pastors, departmental superintendents and teachers from Mississippi to attend this, the first great South-wide Baptist Sunday School Conference. Mississippi received the Attendance Banner at Birmingham last year at the Organized Class Conference. Memphis is near us and the conferences have been enlarged to take care of every department of our work and it is my desire to see us lead all other states in attendance.

J. E. BYRD.

Brother R. L. Wallace is assisting Pastor N. B. Wallace in a meeting in Jennings, La. We hope there may be many more Baptists in this southwest part of the state when the meeting closes.

Brother, don't let the year draw to a close and your pastor unpaid. If your church is behind on pastor's salary, look after that promptly. A little work by a few people will put the matter right. Perhaps you do not know the heartache of a pastor who has to live on a small salary and there is uncertainty as to whether he will get that, and be able to meet his obligations like an honest man.

The Board of Trustees of the Mississippi Anti-Saloon League on Nov. 1st, reelected Dr. T. J. Bailey as State Superintendent of the League, subject to the approval of the National President, which will doubtless be given. Dr. Bailey has held this position for twelve years. For a while it seems that his health would necessitate his giving up the work, but he is now coming back strong and his experience in the past will be a valuable asset to the League. He is now taking hold of the business vigorously and it will be prosecuted earnestly. Our people have had to depend on the Anti-Saloon League for leadership in temperance legislation and education and law enforcement. They ought to contribute willingly to the support of its work. Dr. S. L. Morris is field agent for the League in Mississippi, and it is probable that Dr. J. A. Maples will also be engaged in this work at an early date.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

"I DO NOT BELIEVE IN THE BUDGET"

Sometimes we hear the remark, "I do not believe in the Budget." This leads us to ask, "Why should we not believe in the Budget?" Really is it not true that all of us believe in the budget idea? We have never heard anyone complain of or object to, or disbelieve in the financial budget, which our Government makes each year to care for the running expenses of the several departments. The same thing could be said with reference to our own State, County and household budgets, and with reference to every business corporation in the land today. The nation, the state and county, all, make their yearly budgets. Everyone of us contribute through each of these budgets without complaining, or raising objection. We are all convinced that in every instance where the budget has been applied in the commercial world that it far exceeds any other financial plan known.

Now, why should one object to the budget when applied to the financial work of our churches? Is it not reasonable to suppose that if it works in our national, state and county governments, and with business corporations and for household purposes that it will work also in the financial work of our churches? Is there any fundamental difference in the principles involved? Frankly, I do not see that there is. If sound business principles work satisfactorily in other phases of our commercial life, why should it not work in the business of our King?

We have ample evidence to prove that the same underlying principles that are working so admirably in every other phase of the commercial life of our country, through the budget plan of finances, will and are working just as excellently in the financial work of many of our churches. Many of the pastors and laymen over the state have remarked to me that they would not think of returning to the old method of financing the church.

Why do these pastors and laymen speak so favorably concerning the budget? Here are some of the reasons:

1. They have discovered that it is the best way to develop their people in systematic and proportionate giving. Each member bringing his offering on each Lord's day as God has prospered him will train any church in systematic, weekly giving.
2. They tell us that they have found that the Budget makes possible the enlistment of every member in the financial work of the church. The Every Member Canvass gives opportunity for enlistment when the Budget is being raised by personal subscriptions.
3. Because it establishes in the churches the New Testament principle of equality in the grace of giving. The poorest member can contribute his share to the Budget with as much joy as the richest member in the church.
4. It gives every member equal chance for spiritual development. The non-contributing member loses the spiritual development and joy that would be his through the exercise of this grace.
5. It secures larger amounts, and thus makes possible the extension of our Lord's Kingdom in a much greater way.
6. Because it saves us from spasmodic, haphazard methods. It puts business and system into the Lord's work.

We are approaching the time for the Every Member Canvass for the 1927 Budget. Have you appointed in your church a Budget Committee? If so, let them get together for conference and prayer, and work out a budget to cover both

local and Southwide interests of the Cooperative Program. Will we take this matter lightly, or shall we take it seriously, and, by the help of God and in the light of the needs of his kingdom, prepare to do our whole duty to a suffering world? Will we obey the injunction of our Lord by seeking first his kingdom, or will we continue to go on ignoring his claims by putting first things last? We should never forget that the way we treat Him in this matter will determine, very largely, our future success. You may try to bring yourself to the point of saying, "I do not believe in the Budget," but still you will be faced with the testimony of others, and the facts in your own case, that you do believe in and practice the principle of the Budget in business relations nad household affairs, but refuse to recognize it in things spiritual.

Put on the Budget. Try it for the year 1927, and see if it will not save you from the hazard of half-baked methods in church affairs. It will make possible the distribution of the financial burden of your church. It will help you to enlist all of your membership, and thus bring them into the glorious fellowship of ministering to a needy world.

A VISIT TO LOUIN

We spent a very delightful and profitable day in Jasper County Association on the fifth Sunday in October. The Fifth Sunday Meeting convened with the Louin Baptist Church. Despite the inclement weather, the people came, and an interesting program was rendered.

We had the privilege of speaking at eleven A. M. and three P. M. The afternoon service proved to be a great delight to all of us. At the conclusion of the service all tithers were asked to stand, and an invitation was given to all who wished to join the tithers. Eight stood, stating that they were tithers, and fourteen others stood with these and pledged themselves to give at least a tenth of their income in the future.

We have never spoken anywhere where the people seemed to be more intensely interested in what we were trying to say. It is our prayer that the day's work may have started the fires of Christian Stewardship to burning to such an extent that a conflagration will sweep over the whole County, which will result in the rededication of life and the consecration of possessions.

At the evening hour we had the pleasure of speaking to the Bay Springs congregation. Bro. Clark is their noble Pastor, and is doing a constructive work. He is also Pastor at Montrose, and will begin January 1st, with the Louin Church. This will make an attractive field, and we predict a steady growth in these churches under the wise leadership of Brother Clark.

The Executive Committee formulated some plans during the day for carrying on the work throughout the County in a more effective way. Jasper is a great mission field, and if the brethren, who are so much interested, can translate their vision of the field into concrete, constructive work we see a wonderful growth during the coming years. May the Lord lead every Baptist in the County to cooperate in this needy field.

WEST LAUREL CHURCH PUTS ON STEWARDSHIP CLASS

It was our privilege to be with Brother W. H. Thompson and his delightful people for a few days in Stewardship work.

This was one of the best classes we have ever taught. They were prompt and regular in their

attendance, and thoroughly interested in all the discussions during the class work. A large percent of the class, we discovered were tithers, and at the close of the class all but one pledged themselves to tithe in the future, and we are hoping that the class may yet go on record as a hundred percent tithing class.

Without a doubt, the teaching of Christian Stewardship is one of the most needed things in all of our churches today. The pastor should see that a class in Christian Stewardship is taught in his church at the earliest possible date. Plan for such a class, and write the Baptist Book Store for as many copies of Christian Stewardship, (By Cox), as you may need, and secure the Diploma which we offer. For further information concerning this course, write the Stewardship Department. We are anxious to cooperate with you in this.

THE MISSION OF AMERICA

By J. F. Love

The nations' gates are swinging,
Are swinging open wide;
The bells of God are ringing,
They sound on every side.
By signs and many a token
God calls us to proclaim,
While yet the gates are open,
Salvation in His name.

By providence, position,
Religion, wealth and power,
God points our Nation's mission
And signifies its hour,
To go and tell the story
Of Christ the crucified,
Of Christ in all His glory,
Who for all races died.

All peoples, tongues and nations,
Who bow to shrines and stones,
All sinners of all stations,
Must know His blood atones.
This is our Country's mission,
To waft this news along,
God give our people vision!
God gird and make us strong!

The nations, broken-hearted,
And torn by sin and strife,
Need paths which God hath charted,
The only way of life.
They glory in new freedom,
But victims to it fall.
Christ only can redeem them;
They loudly to us call!

With years for preparation,
To multiply and grow,
And build organization,
God now commands us "go,"
And if we halt or tarry,
A people called of God,
The Word of Life to carry,
He will not spare the rod.

And if in self-caressing,
We miss God's time to go,
We'll miss also His blessing,
And doom the world to woe;
But, if we heed His calling
Our duty now to face,
From Him will soon be falling
Rich dews of heavenly grace.

The above is an epitome in verse of "Today's Supreme Challenge to America." Can be sung to "The Morning Light is Breaking."

The church at Lyon has extended a unanimous call to Rev. W. B. Abell of Rolling Fork. Brother Abell came to Rolling Fork from the Baptist Bible Institute of New Orleans from which he was recently graduated.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
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 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young People's Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
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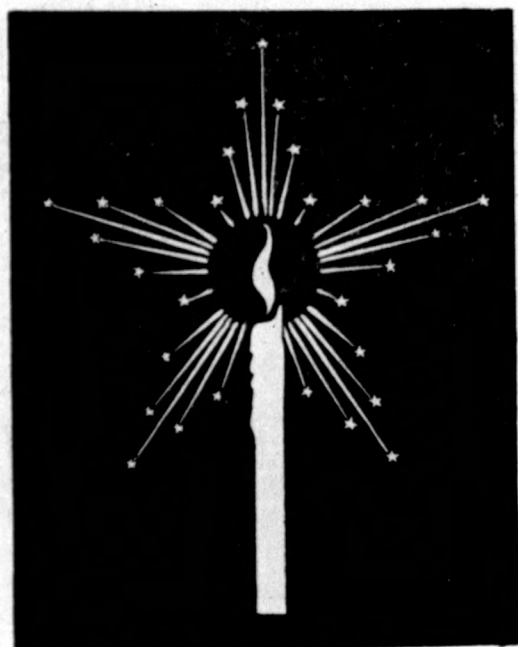
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 MRS. FRED HAMMACK, *Mission Study*, Flora
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

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"STARLIGHT IN LANDS OF NIGHT" WEEK OF PRAYER PROGRAMS FOR WORLD WIDE MISSIONS

The literature for the Week of Prayer has all been mailed. It was sent to each W. M. S., G. A., R. A., and Sunbeam Band recorded on our books. If you fail to get your package please write us and more will be sent.

We want each member of our churches who should be affiliated with the B. W. M. U. to be given an envelope. If we did not send you enough call on us. We shall gladly supply more.

This Week is to be observed this year November 29-December 3. Since it comes before Christmas each of us will be prepared to hear the call to give unto Him FIRST. May we heed the call.

TITHING HER LEGACY

There was once a devout woman who religiously tithed her income for the cause of Christ. She kept up the holy practice for many years. She had little of the world's goods when age began to creep upon her. Unexpectedly she received a legacy of five thousand dollars. Following her practice she added five hundred dollars to her tithing account. But the legacy brought with it a temptation of which her friends were not aware until after her death. They found in her diary under the date she received the legacy these animated words: "Quick, before my heart gets hard!"

So she did her duty and went on to her reward. But many another will let the heart get hard and the life grow narrow and the open hand become clinched about earthly treasure. Follow always the better impulse like this godly woman and do it quick before the heart gets hard.—By Hight C. Moore in Kind Words.

ROYAL AMBASSADOR CHARTERS

I have on my desk this morning a bundle of

beautiful Royal Ambassador Charters—just waiting for the R. A. leaders of the State to send 25 cents to our W. M. U. Headquarters, Jackson, Miss., to obtain them for their orders. Webster says a "A charter is an instrument in writing bestowing rights and privileges." The Woman's Missionary Union of the South is endowing the members of the Royal Ambassadors of the South with all the rights and privileges of this organization: and they are multitudinous.

This charter has a very official appearance and will give dignity and prestige to your organization. R. A. Leaders when you read this, present it to your boys and I am sure they will instruct their Chapter Scribe to order one at once. Who will be the first to send for a CHARTER?

Fannie Traylor.

Just before the last quarter closed I wrote the Young People's Counselors that we would print the list of Associational Young People's Leaders who sent in their reports by Oct. 20th. The following leaders reported:

District One: Copiah, Mrs. J. P. Harrington; Madison, Mrs. E. V. May; Rankin, Mrs. John Hasty.

District Two: Deer Creek, Miss Ruby Quillen; LeFlore, Mrs. Gertrude White; Panola, Mrs. J. Q. West; Quitman, Mrs. F. W. Nobles; Riverside, Mrs. Jno. F. Measells; Tallahatchie, Mrs. John Stephens.

District Three: Alcorn, Mrs. A. J. McEachern; Monroe, Mrs. Cliff Davis; Lee, Miss Velma Parks; Tishomingo, Mrs. Dan Delp; Tippah, Mrs. Orbre Street.

District Four: Scott, Mrs. W. D. Cook.

District Five: Jones, Mrs. J. C. Wright; Pearl River, Mrs. C. M. White.

District Six: Franklin, Mrs. J. W. Chisholm, Lawrence, Mrs. W. S. Landrum; Marion, Mrs. Rosa McNease; Mississippi, Mrs. C. W. Stewart; Pike, Mrs. J. S. Harris; Union, Mrs. J. M. Oliver.

FROM A PERSONAL LETTER TO MISS TRAYLOR

I told you in my last that we had 136 girls in our Y. W. A. We've grown to 199 now. We have 37 more to gain before we reach our goal of 100 percent. We had a fine general meeting tonight preparatory to our Thanksgiving. We are going to have our part of the Sisterhood special ready too. Any time you need us call on us. We love you and we love the Work, and we are anxious to do our part toward making the College part of the W. M. U. a success.

(Signed) Burma Sansing,
Blue Mountain College.

I have never spent a more delightful week in the work as young people's leader than the one at Columbus, where I taught a mission study book and led the noonday prayer meeting for the Baptist girls in M. S. C. W. at the Baptist Workshop. These girls have a fine spirit and are doing splendid work in their college Y. W. A., I have never graded finer papers than those handed me at the close of the study course. Miss Mary Johnson is leading them in a great way.

MISSION STUDY RECOMMENDATIONS

At the last Meeting of the Executive Committee in Birmingham the following recommendations were adopted concerning Mission Study:

(1) That any W. M. S. or Y. W. A. having 50 percent of its active members attending class and receiving awards in city wide mission study weeks, may be credited with point 7 in the Standard of Excellence just as if the Society had conducted its individual class.

(2) That State Chairman of Mission Study call attention to the stamp awards for missionary reading and prepare graded lists of books for the benefit of those who may do such reading.

"Eighty-eight earnest and ambitious students, representing 12 states are pursuing the Advanced Course in Mission Study." We trust that a number of sisters in Mississippi will join these 88 mentioned above. So far as we know only one from Mississippi has entered the list, by sending her papers to Headquarters, Birmingham to be graded. This pioneer sister is Mrs. Gunn of Noxapater.

TITHING STICKERS—Birmingham Headquarters is now prepared to send out Tithing Stickers to be used on stationery, etc. Send for a box.

"GLIMPSES OF MISSIONARY LIFE"

"You will be interested to know that through the tireless interest of Miss Blanche White arrangements have been made for the publishing of a new book on China, entitled "Glimpses of Missionary Life". The two chief contributors are Miss Addie Cox and Miss Blanche Rose Walker, both of Kaifeng, China. The post paid price of the book is only 25 cents from Baptist Foreign Mission Board, Richmond, Va. Genuinely do I hope that all over the South through out November and on and on the book will be studied in groups and read individually for it has a message of triumph as well as trial out of the experiences of missionaries straight to the heart and conscience of us who are permitted to work amid Christian surroundings.

Kathleen Mallory.

Tithing Pin

Our Headquarters has gotten out a new Tithing Pin that each Tither will want to wear. It is in W. M. U. colors and quite attractive. Send to Birmingham Headquarters and secure one of the first. The price is thirty five cents.

Pastor E. H. Marriner, First Church, Hattiesburg, assisted Pastor L. G. Gates, First Church, Laurel, in a meeting closing October 29. There were over 50 additions to the church.

We are sorry to learn of the death of a son of Rev. and Mrs. M. T. Andrews of Texarkana, Texas. He had been ill for a long time at Prescott, Arizona.

A memorial service was held in honor of the late J. T. Ellis in Goodman the last Sunday in October. He was the beloved pastor here for many years.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

DAVIS MEMORIAL B. Y. P. U. BUSY

The Davis Memorial B. Y. P. U. Jackson has been on the job again and report a splendid extension work program. They have organized a "General B.Y.P.U. Organization" at the Baptist Orphanage, Rendered a program at the asylum, Gave a program at the Jail, and also went to the Old Ladies Home and gave a program and at the same time brings a blessing to the inmates of the institution where the program is given.

TWO B. Y. P. U.'s ORGANIZED AT SPRINGFIELD CHURCH

Out from Morton, near Stage is the Springfield Baptist Church. On October 17th., Mr. A. W. Talbert, President of the Jackson City B. Y. P. U., Miss Gertrude Hall, Associate Director and chairman of the Extension Committee of the Davis Memorial church Jackson with Miss Florence Durham and her Junior B. Y. P. U. After reaching the church and looking over the situation, Mr. Talbert advised the organization of two B. Y. P. U.'s, a senior and an Intermediate and this is what they did. The Junior union gave a splendid program, Miss Hall gave a delightful reading "Others" and Mr. Talbert after making a talk on the work proceeded with the organization. He started right off by having the church elect a "B. Y. P. U. Director" then the leaders and presidents with other officers were elected and the organizations perfected. They were given the entire afternoon and used it to good advantage. Mr. M. R. Purvis was elected Director and we look forward to some good reports from these two new unions.

BOYS AND GIRLS AT ORPHANAGE ARE TITHERS

It is interesting to know that 95 percent. of the boys and girls in the Orphanage are tithers. They receive this training in the home and we believe in the truthfulness of the scripture "Train up a child in the way he should go and when he is old he will not depart from it."

YAZOO CITY ELECTS NEW DIRECTOR

On the first of the new year Oct. 1st., Mrs. B. S. Neely was elected B. Y. P. U. Director of the Yazoo City church. Mrs. Neely has for some time been one of the B. Y. P. U. leaders in the church and is well fitted for this place to which she has just been elected. Mrs. Neely reports that the new educational plant of the church has been finished and

that they are happy in having suitable places for the different unions to meet. The right kind of quarters has a great deal to do with the success of a B. Y. P. U. and we congratulate the Yazoo City B. Y. P. U.'s on this score.

WOMAN'S COLLEGE B. Y. P. U.'s MAKING WONDERFUL PROGRESS

Miss Minnie Oswalt B. Y. P. U. Director of Woman's College reports that the work is progressing in a wonderful way. The new plan of all unions meeting at the same time in the Administration Building with a closing period all meeting together is working successfully and they are happy in the results. Their B. Y. P. U. Council composed of the General officers and presidents and secretaries of the different unions continue to meet weekly to discuss plans. This meeting proves most helpful in keeping up interest and bringing variety into the programs. Miss Oswalt says "We have already begun planning for the convention at Greenwood."

Christmas comes but once a year. Neither does the Sunday School and B. Y. P. U. Convention. Greenwood March 22-24, 1927 is the date and place of the next meeting.

B. Y. P. U. ORGANIZED AT PHEBA

Miss Joy Cockrell of West Point reports the organization of a senior B. Y. P. U. at Pheba. They also began the General Organization by electing a B. Y. P. U. Director. Mrs. J. R. Terry was elected director and the officers of the senior union are as follows: L. O. Cummings, President; Elizabeth Richardson, Vice-Pres.; Fannie Lee Scott, Secretary; Garnett Adair, Bible Readers Leader; Estelle Grisham, Organist; N. E. Wilson, Eula May Moore, Emmitt Reid and Mrs. L. O. Cummings, Group Captains. They have a membership of about forty and are having interesting programs. We welcome them into the ever growing circle and hope to enroll them as one of our A-1 unions at the close of this first quarter.

Do not get the idea that the summer months are the only months and the only time you can organize a B. Y. P. U. in the country churches. That is not so. There is no better time than right now. If you do not believe that, TRY IT OUT.

NOVEMBER is Stewardship month for Mississippi B. Y. P. U.'s. Let the Treasurer of the B. Y. P. U. use this opportunity to enlist the members in becoming tithers. Let all

committees and officers seek to make this an outstanding month in service. Well rendered programs quicken the spiritual life of the ones on program and thus helps us to better estimate the real meaning of stewardship, "stewardship of life."

CALHOUN CITY

We, the Senior B. Y. P. U. of Calhoun City have made great progress this year under the leadership of our efficient President, Miss Blanche Bingham.

We have named our Union the Blanche Bingham Union in honor of our president.

Among some of the many things we have accomplished are: (1) we have bought a piano. (2) We are now completing the third book of the prescribed study course, and 75 percent. of our members are taking this course. (3) We now have an average of 75 percent. of our members attending the weekly meetings.

We are striving very hard to make our Union an A-1 Organization.

Yours sincerely,
Frances Provine,
Cor. Secretary.

INTERMEDIATE B. Y. P. U. MONTROSE

The Intermediate B. Y. P. U. of Montrose is very much alive. We have twenty-five members. Miss Lucile James is our President, and is doing a very fine work. We went to the Louin Baptist Church the fourth Sunday night of October and gave a nice program, and enjoyed it too. We meet every Sunday at 6:00 P. M. We are expecting great things from our B. Y. P. U. in the future. More next time.

Beauford Bunch,
Cor. Secretary.

SAM STEELE, ON REV. TAYLOR

I have received, sent at my request, a beautifully printed pamphlet containing information about the Junaluska and Sequoyah Assemblies. The pamphlet contains full programs of the schools now in session and to be held during the summer, and a most appetizing bill of fare it is.

But as I read on I came to this item: Preaching on a certain Sunday morning and evening by "Rev. Taylor!" It doesn't say which Taylor it is, whether Tom Taylor, or Dick Taylor, or Bill Taylor; just "Rev. Taylor."

Did you ever in your life expect to see such a literary barbarism perpetrated by the leaders in educational work in the Methodist Episcopal Church, South? Shades of Pierce, and Doggett, and Duncan, what a descent! Such lingo of the alley might be expected of that class of reporters who, as Sam Jones used to say, have ears so long that they can sit on one for a cushion and fan themselves with the other; but for an official document sent out by educators, it beats my times.

I wonder how they parse it? What part of speech is it, anyhow? Is there any grammar where it can

JUST OFF THE PRESS

From Feet to Fathoms

By ROBT. G. LEE

\$2.00

Some sermons possess the power of producing an atmosphere. Others impress the mind with vivid descriptive details. These belong to the latter class. They register an indelible impression. After the book is laid down one still sees through the clear air the lofty mountains, sharp clefts, green fields and flowing rivers. From the opening of striking text to the concluding appeal you will follow each sermon to the end.

A Righteousness of God for Unrighteous Men

By E. J. FORRESTER

\$2.00

This book fills a very unique need in providing a splendid commentary on a great Bible book, and at the same time giving a popular and practical exposition of the text. Keenly alive to present-day conditions, the author shows the message the sacred letter contains, first to the Christians of the ancient city of Rome, and then for the present day. Preachers, teachers and Bible students will find it an invaluable aid to an adequate understanding of the Bible.

Baptist Sunday School Board

101 6th Ave. N. Nashville, Tenn.

be explained? "Rev. Taylor," ha, ha, ha!

It is a literary vulgarity utterly out of place in a program of culture. It is to style what a bit of man's shirt-tail showing in the parlor would be or a woman with a petticoat two inches too long for her dress, a sure sign of "poor, tacky" manners and taste.

"Rev. Taylor," ha, ha, ha! If I were the particular Taylor concerned I'd kick like a Missouri mule at the affront. It is "Dr. Hutchinson," "Dr. Anderson," "Dr. Kern,"

(Continued on page 16)

Sunday School Department

SUNDAY SCHOOL LESSON,

November 14, 1926

R. A. Venable.

CALEB'S FAITHFULNESS REWARDED,

Joshua 14:6-15

INTRODUCTION

The land of Canaan has been subdued by the army of Israel, under the leadership of Joshua, the worthy successor of Moses. The time for the allotment of the land, to the nine and half tribes, lying west of the Jordan River has arrived. The scene of this allotment was Gilgal, only a few miles west of the river, and a few miles east of Jericho, the first stronghold subdued by Joshua in his campaign against the Canaanites. Gilgal witnessed the first observance of the Passover within a generation. It was there that the long neglected rite of circumcision, the seal of the covenant of promise to Abraham, was renewed; there the manna from heaven ceased to fall, and Israel began again to draw its substance from the fruitful fields of the aliens, whom they were engaged to destroy. Gilgal was the permanent home of the women and the children and the unfit for military service during the seven years of fighting and conquest. Gilgal naturally became the scene of the division of the land to the sons of Jacob.

The method chosen for this distribution was by lot. In this way the will of Jehovah was believed to be disclosed. Each tribe was confident that the allotment assigned to it came as an expression of the divine will. The first tribe to which an allotment was made was the tribe of Judah. "The tract allotted to this tribe was a large and remarkable district, stretching westward from the Dead Sea and northward from the southern wilderness, and forming the chief part of what we have called the southern division of the country." The most noted cities in the land falling to Judah were Hebron and Bethlehem. After the allotment was made to Judah, Hebron was given to Caleb, who seems not to have been a member of the tribe by birth, nor of the promised seed, and, therefore, got no inheritance at first. His right to an inheritance came of a special promise of Jehovah to him because of his faithful service and abiding faith in Jehovah's promises. Caleb was by no means the only alien adopted into the tribe of Judah. The Canaanites Rahab, the harlot, and Ruth the Moabitess, are found in the ancestral line of David, the king of Israel, and even of our Lord, who came of the tribe of Judah. Caleb's splendid service and loyal adhesion to Jehovah's will and way came to expression on his return, as one of the twelve sent to spy out the land, from Kadesh Barnea. The

circumstances, ground and realization of his claim are detailed in our present lesson.

1. "Then the children of Judah drew nigh unto Joshua in Gilgal and Caleb, the son of Jephuneh, the Kenizite, said unto him, Thou knowest the thing that Jehovah spake unto Moses, the man of God, concerning me and concerning thee in Kadesh Barnea. Forty years old was I when Moses, the servant of Jehovah, sent me from Kadesh Barnea to spy out the land; and I brought word again as it was in my heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah, my God.

And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden, shall be an inheritance to thee and to thy children forever because thou hast wholly followed Jehovah, thy God." (Verses 6-9). Caleb and Joshua were the only ones of the twelve spies sent from Kadesh Barnea to spy out the land who on their return gave a favorable report to and urged that Israel go in at once and subdue the land. They only relied upon Jehovah's promises, presence and power for victory over their enemies. Neither walls, cities, nor the giant sons of Anakim deterred them. The refusal of Israel to share the faith of Joshua and Caleb, and their failure to act upon their urgent exhortation to go over and possess the land, did not weaken their confidence in the promises of God, nor divert their purpose to follow "Wholly Jehovah their God." It was Caleb who "still" ed the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it." (See Num. 13:30). Caleb's faith, courage and loyalty to Jehovah became the ground of a special promise to him personally. Of this promise Joshua was an ear and eye witness confirming his claim to Hebron as everlasting possession to him and his seed after him. The lapse of forty and five years and not clouded his title to this possession. He held it by right of promise and now he seeks to hold it by right of tenure.

2. Hebron, chosen by Joshua, was the metropolis of the Anakim. The giant race which sent terror to the hearts of the ten spies who brought the unfavorable report, which deterred Israel from entering Canaan from Kadesh Barnea and sent them back to wander in the wilderness until that generation had passed to the grave. In Joshua's campaign this formidable race had been driven out, but not destroyed. Caleb's choice was a perilous one, since the Anakim would return and seek to recover their lost possessions. Caleb was as confident of his final victory as he was at the age of forty-five when he urged Israel to invade the promised land and subdue the

hostile tribes which occupied it. The age of eighty-five, under the good providence Jehovah found him strong, courageous, hopeful and firm in his faith in the promises of God.

"And now behold Jehovah hath kept me alive as he spake these forty and five years, from the time that Jehovah spake this word unto Moses while Israel walked in the wilderness. And now, lo I am this day four score and five years old. As yet, I am as strong this day as I was the day that Moses sent me. As my strength was then, even so is my strength now, for war and to go out and to come in. Now, therefore, give me this hill country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there and cities great, and fortified. It may be that Jehovah will be with me and I shall drive them out, as Jehovah spake." (Verses 10-12). (1) Caleb mentions his virility as a confirmation of the promise which Jehovah had made. The promise of the inheritance involved, as a condition to its realization, a fierce and courageous conflict with and complete overthrow of an enemy whose giant form and savage ferocity demanded a vigor and strength of mind and body rarely found in any man of eighty-five. But Jehovah had preserved the virility of Caleb against the hand of decay. Now the hour of promised possession has come, and Caleb is mentally and physically qualified to meet the conditions involved in entering into the promised inheritance. (2) The mention of his unimpaired manhood was not the vapors of a childish old man but an expression of Caleb's faith in Jehovah's preserving care of his vigor and strength of manhood for the realization of the promises of forty years before. He not only had faith in Jehovah's promise, but an unwavering confidence in himself. He was no whimpering old man, in voice the years he had lived, waking back visions that faded, defeated ambitions and memories that march to the drum beat of a dirge, but with his face to the future, pregnant with possibilities yet to be realized, his heart vibrant with gratitude to God, and impelled forward by hope, faith and courage, he was girded for the tasks which were to crown the last years of his earthly life. It is a great achievement to grow old gracefully, gratefully and actively, resting in a perfect confidence in God's care of our soul and body till the day of departure comes. (3) Caleb well knew that God's special and best promises call us to our best. The excellency and magnitude of these promises are determined by our capacities, and our willingness to perform the services required for their realization. God gave Caleb a great possession, but at great cost, as a means of preparing him for the enjoyment of the inheritance which came to him as a gift and his children after him. (4) Caleb was self-reliant, but not self-sufficient. His consciousness of virility of mind and body, rarely found in men of his age, did not foster a conceit of self-

sufficiency. He deeply felt the need of Jehovah's presence and strength in rescuing Hebron and the hill country from the possession of the Anakim. His denial of self-sufficiency and confidence in Jehovah's strength came to expression in his words: "It may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake." (Verse 12). Jehovah's strength was to become his strength. "I will," not "we will," drive them out." God's strength supplements ours. It does not infringe upon our personality. It does not displace the "I" with the "We." The supernatural power of God does not displace the natural powers of men, but stimulates and energizes them to a marvelous efficiency in accomplishing the impossible. (5) The request of Caleb and the promise that Hebron and the hill country should be allotted to him entailed upon him a responsibility involving the welfare of all the tribes of Israel. The peace, prosperity and happiness of the whole nation depended upon the overthrow and destruction of the tall sons of Anakim, whose giant strength and formidable fortresses made them a source of terror to all and a menace to the best interest of all Israel. Caleb knew what the request involved to be allotted Hebron and adjacent country. He was actuated by a consuming desire to render the highest possible service to God and the people. Neither emoluments, nor adulation, neither honor nor glory wisdom of Jehovah, in assigning prompted his choice, but faith in him an inheritance fraught with peril, and demanding superhuman strength and heroic courage to secure. The motive prompting our choice determines the moral quality of our action and expresses the type of character to which we belong.

3. In the presence of the children of Judah the request of Caleb was granted by Joshua, the leader of all Israel. Caleb and Joshua were the only survivors of that vast multitude assembled at Kadesh Barnea and the only two of the twelve spies who gave a favorable report of their findings, and urged Israel to go in and possess the land. They were fellow servants of Jehovah and wholly followed Jehovah, the God of Israel. Well did Joshua know Caleb's faith, his courage and his loyalty to God and the best interest of the people. He did not hesitate to grant Caleb's request, knowing his eminent qualifications to meet the issue involved in assigning Hebron to his old time friend and comrade in the service of the God of Israel. He knew his man, and the momentous consequences involved in the lot claimed by Caleb. "And Joshua blessed him, and gave Hebron unto Caleb, the son of Jephuneh, for an inheritance. Therefore, Hebron became the inheritance of Caleb, the son of Jephuneh, the Kenizite, unto this day; because he wholly followed Jehovah, the God of Israel. Now the name of Hebron before time was Kiriatharba, which Arba was the greatest man among the Anakim, and the land had rest from war." (Verses 13-14.) The

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third time are we told in this lesson that Caleb "wholly followed Jehovah, the God of Israel." The inheritance passed to Caleb, not alone as a reward for his faithfulness, but an expression of the confidence which God imposed in Caleb's qualification to occupy a position which involved the highest and best interest of the chosen people. Preference in God's program is based upon character and achievement in the service of God, years of toil, self-sacrifice and loyalty in the service of the God of Israel, can qualify us in wisdom and character for the highest stations in the kingdom of our Lord. The value of life is found in self-denying service.

THE KINGDOM

Just what is meant by the kingdom of God, and the kingdom of heaven (literally, heavens)? This question has been asked more than once but we will not attempt to give the answers that have been forthcoming, and perhaps varied, each time.

The Jew, to keep from profaning God, or to take His name in vain, devised a peculiar scheme. He took the consonants of the name God and put with them the vowels of Adonai (Lord) and had an unpronounceable representation of God. When it became necessary to pronounce something here, he said, to use the English, Lord. Elohim created the heavens and the earth. El Shaddai is Almighty God. Gen. 17:1 "I am El Shaddai, walk thou before me, and be thou perfect." Exodus 6:1 "Jehovah said unto Moses" is correct. Exodus 6:24. "And Elohim spake unto Moses, and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob as El Shaddai, but (as to) My name Jehovah I was not known to them" (or, "I did not let Myself be known by them"). In Gen. 15:2, the emphasis is put on Lord rather than on God; this is "Adonai Jehovah."

Matthew writes from the standpoint of a Jew and it is with him the Kingdom of Heaven has its largest usage. Heaven as the abode of God had become a synonym for God, in some such manner as Adonai had previously done. With all his Jewish training it was perfectly natural that Matthew should say Kingdom of Heaven.

Luke is a Greek. Writes from the standpoint of a Greek. He can say the Kingdom of God with a perfect freedom that the Jew would not allow himself to exercise. There are no Jewish traditions for him to overcome. He speaks as one that was never bound except by sin, and he knows that it is in the Kingdom of God that he stands liberated, thru Jesus the Christ, the Messiah of prophecy.

Mark is reared as a Jew, though early becoming a Christian. With him it is first the Kingdom of God, then of Heaven, as with Christians of today, one and the same.

J. H. GUNN.

OUR EDUCATIONAL NEEDS IN MISSISSIPPI

G. T. Howerton, Starkville, Miss.

We need to have our high schools and colleges co-operate with business and industry.

As has been pointed out any normal youth can do all the required academic work of a four-year college course in half the time.

Right now there are more than half a hundred boys at A. and M. doing this very thing. Their course has been arranged so as to give them half-time working for profit and half time attending to study.

The time put in at work enables them to pay all expenses of their schooling. By a rational co-operation with business and industry all our high schools and colleges can do this for all their students, and this is just what they should do.

Then we will not have in A. and M., or any other school two classes of students—'working' students and the others, but all will work, and all will earn their necessary school expenses. The State is under no obligation to 'give any one an education' above the common school—even if it could be done. Besides it is bad economics, even if the State could do it, and did do it. From the time one enters high school he is surely able to make a living for himself, and it is the duty of the State to give him an opportunity to do this. As soon as we can get over the error that 'telling is teaching' and that academic instruction by the lecture system is education, we will turn to this co-operative plan, and then really begin to solve some of our educational problems. One problem we will solve—the necessity of 'going in debt' even to get an education. The greatest economic evil that we face to day is the credit system and much of it originates in the schools, even in the colleges. If our state schools would make a plan—this co-operative plan—by which debt is not essential to the man or woman who wants to attend college and who has no cash on hand to pay his expenses they will be in position to teach the truth about the evils of debt all along the line. There are a score of advantages of this kind of school—

1. It teaches all that gift is contrary to nature—to truth.
2. It prepares every graduate to earn his own and accumulate a surplus after he leaves college.
3. It makes the credit system unnecessary.
4. It trains one for his life work—leads him right into it.
5. It compels self-expression about the whole of education.
6. It enables all to attend college.
7. It compels teachers to really teach.
8. It puts all students in the same classes from non-working boys—it is democratic.
9. It compels all of us to honor and respect WORK.
10. It automatically eliminates from college all idlers.
11. It relieves parents of the BURDEN of debt for their child-

DISTRIBUTION TO SOUTHWIDE EDUCATION THROUGH EDUCATION BOARD, S. B. C.

S. B. T. S. Louisville	S. W. B. T. S. Fort Worth	B. B. I. New Orleans	S. W. Tr. Sc. Fort Worth	A. B. T. Sem. Nashville
(For June, July and August 1925)				
\$ 5,230.93	\$1,865.12	\$1,446.19	\$ 209.47	\$ 256.81
2,588.97	1,024.70	768.60	128.17	128.18
7,835.69	2,590.95	2,021.83	284.58	363.21
\$15,655.59	\$5,480.77	\$4,236.62	\$ 622.22	\$ 748.20
(For June, July and August 1926)				
\$ 3,769.14	\$3,015.31	\$2,261.48	\$ 376.91	\$ 376.91
3,109.35	2,486.47	1,865.60	310.91	310.91
3,726.56	2,981.26	2,235.93	372.60	372.60
\$10,605.05	\$8,483.04	\$6,363.01	\$1,060.42	\$1,060.42
Total to five institutions in 1925, June to August				\$26,743.40
Total to five institutions in 1926, June to August				27,571.94
J. W. Cammack, Secretary Education Board, S. B. C.				

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 1, TO OCTOBER 1st

	1925 Total	1926 Designated	1926 Program	1926 Total
Alabama	\$ 6,259.26	\$ 552.00	\$ 7,503.00	\$ 8,055.00
Arkansas	5,297.36	17,388.35	3,000.00	20,388.35
Dist. of Columbia	3,136.76	1,700.00	980.00	2,680.00
Florida	15,373.90	5,654.16	6,000.40	11,654.56
Georgia	12,349.80	9,027.76	20,861.28	29,889.04
Illinois	152.20	357.15	710.52	1,067.67
Kentucky	26,370.75	5,514.25	26,770.03	32,284.28
Louisiana	4,941.97	265.26	5,582.66	5,847.92
Maryland	6,358.48	905.00	4,040.00	4,945.00
Mississippi	15,144.57	2,280.37	11,271.82	13,552.19
Missouri	14,600.47	1,129.97	10,411.09	11,541.06
New Mexico	628.80	71.40	210.00	281.40
North Carolina	16,965.18	1,788.60	19,475.70	21,264.30
Oklahoma	10,190.09	4,141.17	5,212.24	9,353.41
South Carolina	21,370.92	2,551.28	16,226.42	18,777.70
Tennessee	18,052.76	2,275.34	18,174.66	20,450.90
Texas	16,302.85	5,972.01	13,131.76	19,103.77
Virginia	46,536.66	4,311.15	30,861.37	35,172.52
	\$240,032.84	\$65,885.22	\$200,422.95	\$266,308.17

In addition to the above contributions to the current work of the Board, \$8,465.56 has been received on the debt of the Board.

Alabama	\$
Arkansas	3,000.00
District of Columbia	
Florida	1,095.21
Georgia	60.99
Illinois	690.00
Kentucky	108.40
Louisiana	
Maryland	35.00
Mississippi	
Missouri	
New Mexico	
North Carolina	125.41
Oklahoma	10.00
South Carolina	104.51
Tennessee	80.00
Texas	2,901.04
Virginia	210.00
Miscellaneous	36.00
	\$8,465.56

rens' school expenses.

12. It gives every student a 'balanced ration'—earning and learning

13. It compels production of wealth in schools.

14. It lifts our schools out of the 'beggar class'.

15. It teaches right and righteous economics.

October Issue

We have a long mailing list for our monthly paper. Your name will be a welcome addition if you

wish the paper. The last issue was a special about the Birmingham Conference, but it may contain some thing of interest to those who are thinking constantly of the Baptist work at M. S. C. W. Write for the paper. It is free.

"Do you always stutter as bad as that?" asked a woman of the errand boy who had just delivered a package to her.

"N-n-n-n-o, m-m-m-m-a-am, o-o-o-o-on-on-on-ny wh-when I t-t-t-t-talk."

COLLEGE COLUMN

M. S. C. W. NOTES

After the Conference, WHAT?

Now that the Birmingham conference is history, and we have returned to our own campuses, WHAT? If the conference messages find interpretation in our lives, then (1) we shall be absolutely loyal to our church, (2) we shall seek a high standard of personal purity for our lives, (3) we shall seek to discover the Father's Will for our lives, (4) we shall go our limit to make Christ Master of our generation.

Your CHURCH is calling you!

The Truth About the Church

In one of the conference discussion groups the following conclusion was reached after an hour's discussion on "The Church."

We, as Baptist Students, believe in the church of Jesus Christ and we believe that we ought to line up with its work; declare ourselves ready to do our best to help others come to know Him whom we serve and to interest other students in the work of the local church. We believe that in some respects the church does not fully meet all the needs of the students, but we register our appreciation for its abiding excellency, values and power, and we pledge ourselves to help work out these problems through entering into the activities of full church membership.

Christ's Minority

The present age is ours! It is for the youth of this age to go up and possess the land. What is that in thy hand, oh Youth? Talents, power, opportunities! We feel that our challenge is to return to our campus as "Christ's Minority" to make Him, Master of our Generation.

New Books

There are 57 new books in our reading course now. These came as a gift from the Sunday School Board thru Dr. I. J. Van Ness. Among them are our study course books, many books especially for students, several stories and a series of expository and devotional books. The library is small but an excellent one. Make this the week you will join the reading circle. And thanks to Dr. I. J. Van Ness and the Sunday School Board for this contribution.

Minutes of Conference

The minutes of the recent conference will be printed in book form and will cost 50c per copy. The book will contain every speech verbatim, every report of a committee, announcements made, special musical features, delegates registered and everything else that happened. If you couldn't go to the conference this book will bring the conference to you.

Dr. William Russell Owen says in order to find your life work you must do three things; (1) Follow the beam, (2) Favor your Bent, (3) Watch the open door.

Y. W. A. Program

About the best Y. W. A. Program we've had yet was the one on last Wednesday night. It was in charge of Agnes Ray, chairman of the Malloy Circle. Her circle presented a little Y. W. A. play. This meeting was held at 5:30 and lasted until 7:00. The town girl's circle served sandwiches and hot chocolate. From now on at one of our meetings every month we will continue to serve supper and hold the meeting at 5:30. It works well.

Noon Meeting

This week the noonday meetings are in charge of some of the delegates to the Conference. Every day two or three girls bring some heart message they received there. Those taking part daily are: Doris Varnado, Elizabeth Wyse, Virginia Miller, Zora Campbell, Cecil Hamilton, Helen Bond, John Alma Capfield, Martha Moore Causey, Rosamel Aldridge, Mabel Reeves, Christine Causey, Martha McArthur and Cammie Morris. Lucile Spain reported the conference to the Y. W. A. and Vera Bishop and Aylene Eitel will report at the Life Service Band.

B. Y. P. U. Training School

This is our annual week for the B. Y. P. U. Training course. Mr. Wilds will teach a class in Senior B. Y. P. U. Administration at the Workshop daily at 4:30. Dr. McCrae will be the noonday speaker daily. We are hoping to have a large class. We are asking each group chairman to be responsible for three girls to take the course, and each class representative to be responsible for ten girls. This will give us a good sized class. The town training school will be held at the East End Baptist Church with the following schedule:

Supper 6:00; 6:30, The Book of Ephesians, Dr. McCrae, Jr., and Int. Leaders' Manual, Miss Burmanah, Sr. Administration, Mr. Wilds, Senior Manual, Miss Von Hagen, Training in Christian Service, Bible Heroes, Miss Johnson; 7:15 Inspirational address Dr. McCrae; 7:45 classes as at 6:30.

When They Were Gone

"When the cat's away, the mice will play." But this adage didn't hold true this morning at the First Baptist church, and although Miss Johnson and Mrs. McClanahan, Bro. Franks and some of our best workers were in Birmingham, we had fine services both at Sunday School and Church. Irene Pope "played" Miss Johnson and made the customary announcements. The other Miss Johnson—the Y. W. C. A. Secretary—gave an inspiring talk on "Temperance" to the Euzele and Whitfield classes combined. We all had to swallow hard every time we thought about those who were in Birmingham without us, but we did our best to be "Found Faithful." And who says that we won't be glad to see them back? Not!!!

Hilda Corruith, Reporter

"Fundamental Resolution Adopted By the Montgomery County Baptist Association."

Whereas, there has been much discussion of fundamentalism versus modernism among Southern Baptists during recent years, and, where as the Southern Baptist Convention, assembled in Houston, Texas, last May, unanimously placed the stamp of approval on the fundamental doctrines of the Word of God thus dealing a death blow to modernism. And, whereas, so many of our Institutions, Boards, churches and organizations within the bounds of said Convention, have already gone on record as approving the action of the Convention: therefore, be it resolved, 1st, That we, the Montgomery County Baptist Association, assembled at Duck Hill, Mississippi, October 20, 1926, go on record as heartily endorsing the action of the Southern Baptist Convention, at Houston, Texas; and hereby urge all educational Institutions, which have not already done so, which we help to support through the unified budget, to show good faith by speedily passing resolutions of endorsement of the action of the Houston Convention. Resolved, 2nd: That a copy of these resolutions be printed in the minute of the present session of this body, and that a copy be sent to the Baptist Record for publication.

Signed by,
J. E. HEATH.

SIPSEY ALABAMA

We have just closed two ten days meetings in which we had the great pleasure of having with us Brother C. E. Welch, of Goodman, Mississippi to do the preaching. Brother Huggins an ex-pastor to lead the singing in the last meeting, which was appreciated by all. The Holy Spirit used Bro. Welch in a wonderful way in bringing deep, rich gospel sermons. They were full of New Testament (Baptist) principles, backed up by his fine, mellow, though strong personality. His preaching did not lack for Baptist Doctrines although he delivered them in such a way that they were non-offensive to any one of other denominations. We had some M. E. Methodist, Northern Methodist, Campellites, Presbyterians, Church of God, Holiness, and others that belong to no denomination.

The results were 26 additions and the Christian people greatly strengthened. As the pastor words fail me to express the profound appreciation of having one of the old home (Simpson County) preachers with me in these meetings. I have never worked with a more congenial servant of the Lord than Bro. Welch. The association was uplifting to me. His messages were soul filling and inspiring.

May the Lord richly bless him and all other Mississippi brethren and crown their efforts with success is the earnest prayer of your devoted brother in Christ.

D. W. BISHOP.

RESOLUTIONS

Whereas our Pastor Rev. W. O. Carter at the close of three years of faithful, untiring, unstinted, self-sacrificing service with the Waynesboro Baptist Church, has resigned the care of the Church to take other work wheresoever the Lord may lead; and

Whereas the Church has made greater strides of progress during his ministry than in any other similar period of its history; and

Whereas he leaves us free from debt, rather than considerably encumbered when he came to us; therefore, be it resolved;

First. That we express our highest appreciation and deepest gratitude for his loyalty to the Word of God, his faithfulness in service, and his impartiality in his dealing with the people.

Second. That we commend him and his family for their gentle conduct on all occasions and in all circumstances.

Third. That we send a copy of these resolutions to the Baptist Record for publication, and that a copy of same be spread upon the minutes of the Waynesboro Baptist Church.

Waynesboro, Baptist Church in conference.

FRECKLES

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MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

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1926

is almost gone. Have you carried out your resolution to save a part of your income every month? This is one resolution that you ought by all means keep.

START TODAY HERE

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J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

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East Mississippi Department

(By R. E. Breland.)

IN OLD NESHOPA

Many things are happening over in Neshoba County, my old home. Philadelphia Church is a little unsteady since a number of good churches are bidding for her good pastor, Rev. H. W. Shirley. He has done a marvelous work during his three years at Philadelphia. The new church at Coldwater, which recently had the most far-reaching revival ever held in the community when Kyzar and Canzoneri were there, has on a building boom. A choice lot has been secured and a building committee was recently appointed to begin preparations to build a splendid house of worship soon.

Brethren A. J. Wilds and D. Curtis Hall, the latter Assistant Pastor at Philadelphia, went out to Coldwater recently and taught some classes in B. Y. P. U. Manual and organized two fine unions, Intermediate and Senior. Both are doing fine work. These brethren also organized a union at Hope. The following four brethren were ordained as deacons at Coldwater Sunday night: T. T. Cooper, H. R. Johnson, P. W. Mathews and J. H. Flake. Thus the new church is going to the Lord's work with a zeal.

Hope Church has called Rev. H. W. Shirley as pastor for next year, giving one Saturday and Sunday afternoon in each month. Good Hope has called Bro. Jennings as pastor, and Fellowship has called Rev. J. S. Laird as pastor to succeed Rev. E. A. Breland, who resigns at the end of this year. Deacon B. E. Turner, of Hope, is still in poor health. Mt. Sinai has not yet called a pastor. Rev. A. N. Thomas preached for the church the fifth Sunday.

Good Hope Church recently licensed Bro. Brock Tullos to exercise his gifts in public. Bro. Tullos is of preacher stock. His grandfather, Rev. Wm. Tullos, was a preacher as were also two of his uncles, Revs. Steven J. Tullos, deceased, and J. A. Tullos, who still lives in Attala Co.

The Breland brothers, E. W., A. J., and R. L., held their annual reunion at the home of Mrs. Lula Bre-

land, Widow of Eld. F. M. Breland, who died last year, October 30th. They are the only living of a family of eleven children. They had a pleasant day together, with a number of relatives and friends present. The continued poor health of Mrs. Breland, the hostess, was a sorrow to all. May she soon recover.

In the great evangelistic meeting recently held at Philadelphia more than 100 were added to the membership of the church, more than half of whom were by baptism. Twenty-five years ago there were not more than a dozen members who could be found who held membership there. Now there are 600. Mighty is our God!

Rev. A. B. Culpepper has resigned at Ocobla and Mt. Nelson, where he has been pastor for more than ten years, and these churches have called Rev. P. A. Davis of Kemper County.

New Black Jack has again called Rev. Z. B. Kitchens as pastor for next year. He served here for some years, but has now moved to Alabama and will serve the church from there if accepted.

NOTES AND COMMENTS

The Board meeting at Water Valley was a success. Dr. P. I. Lipsey, our esteemed editor, represented our State Board.

Every Baptist church in the State should make a contribution to the Blue Mountain College Endowment Fund before the State Convention meets at Jackson, Nov. 16th. Mr. B. B. Jones proposes to match dollar for dollar the contributions made. Baptists cannot afford to fall down on this proposition.

Rev. R. A. Cooper was in Coffeeville and called on ye scribe last week. He is in splendid health and is preaching part of the time. Blessings on him!

SALLIS And McCOOL

On Sunday, October 31, Rev. T. F. McCrea delivered a fine address at Sallis at 11:00 o'clock and another at McCool at 7:30 o'clock. The

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
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The Present and Future Work of The Relief and Annuity Board Requires Greatly Increased Endowment

FOUR WAYS TO HELP

1. SEND A CHECK. Men and women of means can and should make voluntary gifts in excess of their regular budget subscriptions.
2. PURCHASE A LIFE ANNUITY BOND. A means by which one may give while he lives and live on what he gives. Interest rates liberal.
3. MAKE AN ESTATE NOTE. Such a note bears no interest and the obligation is paid after the maker's death.
4. GIVE IN YOUR WILL. A steward who would be found faithful will not fail to devise carefully and proportionately for kingdom interests.

THE RELIEF AND ANNUITY BOARD

of the Southern Baptist Convention, Dallas, Texas
William Lunsford, Cor. Sec'y Thos. J. Watts, Associate Sec'y

people at both places listened attentively, being gripped and stirred by the missionary's vivid stories of China's need of the Gospel and her hopelessness without it. Our people have a new conception of the imperative duty devolving upon Southern Baptists to give God's saving message to a world lost in sin.
N. H. Roberts, Pastor.

LIBERTY REVIVAL

Last Sunday night we closed one of the best meetings in the long history of Liberty Baptist Church. Rev. Robert R. Jones, McComb, preached eleven days for us. Bro. Jones is one of our greatest preachers. It is the opinion of both pastor and people that his series of sermons has not been equaled in "these parts". It taxed us to seat the crowds that came to hear him. Some mornings during the week days the church auditorium, four large Sunday School rooms and our large balcony were filled to overflowing. There were fourteen additions to the church by baptism and four by letter—eighteen in all.
Homer H. Webb, Pastor.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

GEO. H. HAKES,
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The John Taylor MINERAL WATER

of Rankin County is especially good for Chronic Constipation and Stomach Trouble, and is also recommended for other troubles such as Rheumatism, Indigestion, Kidney and Liver disorders, Female Troubles, etc.

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At all Drug Stores. For sample write
W. F. Gray & Co., 708 Gray Building, Nashville, Tenn.

STATE TEACHERS COLLEGE HATTIESBURG, MISS.

Nov. 1, 1926.

The Leavell B. Y. P. U. met Sunday night at the usual hour. Group II had an interesting program prepared for the union. The main feature was a quartette, "I'm Redeemed," sung by Messrs. Mauldin, Clark, Radin and Howell. Mr. Oliver Phillips conducted the Bible readings, bringing out several points for discussion which made it interesting to everyone.

Leavell B. Y. P. U. together with Travis B. Y. P. U. sent six delegates to the Convention at Birmingham. The delegates were as follows: Misses Hazel Barnard, Flora Creed, Hazle Yager, Etta Mae Brumfield, Anna Mae Barron and Mr. Steen. We are expecting to hear some interesting reports from these delegates at our next meeting.

Clyde Celes, Reporter.

BABY CHICKS FOR SALE

Barron strain large type purebred White Leghorn baby chicks, \$10.50 hundred. Chicks are very strong and stand cool weather better than hot weather.

Everlay strain Brown Leghorns, \$11.50 hundred.

Sheppard strain single comb Anconas, \$14 hundred.

Owens and Donaldson strain Rhode Island Reds, \$14.85 hundred.

Thompson strain Barred Rocks, \$14.85 hundred.

White Rocks, \$16 hundred.

All good, healthy, strong purebred guaranteed.

We pay postage charges and guarantee live arrival on all baby chicks.

Pullets of any breed listed, \$1.50 each.

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WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY 'PHONING OR WRITING
MISS JULIA DAINWOOD, SUPERINTENDENT

EAST MOSS POINT CHURCH ON THE BOUND

I have refrained from writing to the Record about our work at East Moss Point for the reason that it is hard for a pastor to write about his work without using the egotistical "big I" too much. But then somehow I do feel that the best people in the world should be talked about to others who are good but perhaps not doing as good as those about who I am writing.

I cannot do the thing that most pastors do after they have been on a field for a year or more, that is tell of the great increase that has been made in the membership since coming to the field, for we have not had a net increase.

I have been pastor for about fourteen months now, the first five months of the time for only half time, and I was not living on the field. But beginning January 1st the church decided to go to three fourths time, and bought a pastors home and we moved on the field September 1st the church went full time.

Although we have not had a net increase in membership since coming to the church, we have received some 40 members into the membership of the church in various ways. And still our associational report shows that we have had a decrease of about a dozen. Several have moved away and have moved their membership, and we have withdrawn fellowship from 28 (who are not any worse than those in some other churches).

Our church is the smallest full-time church in Jackson county, and is made up largely of laboring people who work six days a week at hard labor for a living, but we are as proud of what they have done as a little girl is of red new shoes. We have come to the place where we have the largest Sunday School in the county of any denomination (our Sunday School attendance is much larger now than all our church membership) and as good B. Y. P. U. as there is in the county which is doing real training work, one of the most active W. M. U.'s. to be found anywhere. And more than a fifth of our members are tithers.

During the year we have paid almost twice as much to the Cooperative program as any other church in our county, in fact we have had to vote in the church conference to raise our quota in order to have something to do with the money that is coming in. We subscribe more than \$150.00 above our quota and have paid almost a hundred dollars more than we pledged for the year.

And we have taken care of a large financial program at home which includes buying a pastors home, Piano, song books and several other things.

We have been able to do all these things because we have a membership who is willing to cooperate to make things go forward for the glory of the Lord.

But we are in a section where there is sin of almost every conceivable kind. There are scores of

unsaved people within reach of our church.

We are planning to begin a revival meeting on Sunday November 21st with Rev. Kyzar and Joe Canzoneri leading. We plan to run this meeting four weeks, or as much of that time as seems to be wise in an effort to reach the lost. We ask that all who read this shall pray for us in this great work.

S. J. RHODES, Pastor.

WEST POINT

To the Mississippi Brotherhood: One full years silence would seem to qualify a newcomer to make a modest report of Kingdom work from these parts.

Upon our arrival here October 1925 every courtesy was extended to us. The year has been one of quiet, persistent work under favorable conditions and with encouraging success. Substantial improvements have been made on the church property both at the pastor's home and the church building. Every part of the business life of the church has been kept in perfect condition by the Deacons and congregation. One half of all the income is designated to benevolences.

The Sunday School holds well over three hundred and makes new high record each month. There have been one hundred and five additions to the church during the year, bringing many new families into the membership and giving strength to every department of the work.

There is a spirit of hearty cooperation throughout the membership that makes the strenuous activity of the pastor a delight, and fills all hearts with hope and high expectation.

Our men meet for Bible study down in the Star theater with an enrollment far over the hundred mark. There is a spirit of faith and optimism among the men that means much for the future of the church and community.

Dr. D. N. Garner is the leader of the Sunday School forces, Brother J. M. White is Chairman of the Deacons; Mrs. E. B. Miller is President of the W. M. U. The church is fortunate in its efficient leadership in all the departments.

We are grateful to the God of all grace and we thank God and take courage. Dr. D. I. Purser of Tupelo was with us some fourteen days October 3-17 in a gracious revival. Mr. Paul Ballard came to help in the singing. The hand of our Lord was on these choice workers and all hearts were refreshed.

This week the friends are rounding out a handsome offering to Blue Mountain.

E. F. Wright, Pastor.

BAPTISTS MEET

The First Enterprise Baptist Association (Colored) Convened with the Springhill Baptist Church three miles east of Desoto, Miss. on Thursday Oct. 21st at 10 o'clock and closed Sunday afternoon following. Claimed to be one of the best in its history. There was

fine representation from the churches, a number of visitors from the Second Enterprise Association, New Hope, Meridian, Association and Gillfield, Ala., Association. This is their 55th annual session. They had reports and discussions on various subjects including Education, Temperance, Missions and the Baptist Seminary, Meridian, Miss. The cash collection was \$1,362.34, the crowd on Sunday numbered 2,000.

They re-elected Rev. A. L. Purser Moderator and Prof. R. L. Moody, Clerk. Three of the preachers in that Association live near Shubuta and have been preaching at Laurel and other points for twenty-five years and they have the confidence and esteem of all that know them and they are above the average for intelligence and consecration.

W. H. Patton.

RIVERSIDE ASSOCIATION

Riverside Association met with the Lyon Baptist Church Oct. 21st.

It was the best sermon of the Riverside Association since it was organized, so said all of those who are accustomed to attend Associations.

We had a full day the Woman's section meeting with us. In fact we had it as it should be it seems no division of labor. All uniting together for the great common cause of our Master.

The hospitality was superb as it always is when the Lyon Baptist Church entertains. Jonestown and Lyon churches jointly provided the refreshments and those who desired brought lunches similar to the former days when we used to have dinner on the ground and all brought their particular basket or box of good things. The attendance was large and every church in the Association was represented. One newly organized church Berea, was taken into the Association. This church was organized by Rev. J. G. Cooke, formerly of Friars Point. We regret very much that he has seen best to leave our Association.

Macon C. Vick.

Last third Saturday and Sunday were good days at White Oak and Clear Creek, good crowds at both places and good mission collections.

When I got to White Oak a crowd of women met me at my car, gave me a nice suit of clothes and told me to go to a house near by and put on the suit and preach my first sermon with the new suit in their pulpit. Of course, I obeyed orders. They were the W. M. U. They are doing a fine work.

Last week I went to Shady Grove in George County. I was there a month ago in a meeting. The pastor resigned. I will finish the year. Last week we had more than the house would hold. I preached three sermons and baptized six happy converts.

The Lord be praised.

D. W. Moulder.

We need the "old-time religion" to cleanse this country of the filth of graft and greed, worship of fine houses and big lands and high office and grand social functions.

IN MEMORIAM

A WORD IN APPRECIATION OF PROF. J. L. LOGAN.

I was with great sadness that I noted the death of Prof. J. L. Logan, who died a short while ago in Brownwood, Texas. I must say a few things concerning him.

I shall never forget the fall of 1895 when I entered Mississippi College. He was at the head of the Preparatory Department at that time. I was just a green, timid, country boy. I had had very little school advantages prior to that time. I needed a sympathizing friend. Prof. Logan proved to be that friend. His many courtesies, his cordiality, his unlimited kindness and encouraging words were just what I needed. My success in college largely depended upon the fine start I received under him. When I became discouraged, it was his words of encouragement that dispelled the discouragement and gave me a new start. He never knew what he meant to me, although I used to try to tell him. He was indeed a Christian gentleman, and so impressed the boys who were under him.

May heaven's blessings rest upon his loved ones.

His true friend,

J. B. QUIN.

COLISEUM, NEW ORLEANS

Reverend S. G. Posey who recently resigned the First Baptist Church at Biloxi, Mississippi has been called to the pastorate of Coliseum Place Baptist Church, New Orleans, Louisiana and has accepted. He will enter upon his duties at once.

Coliseum Church has been without a pastor a little over a year but has been ably supplied up to the close of September by Dr. R. P. Mahon, Professor of Missions at the Baptist Bible Institute. The church has prospered during the year, having baptized more members than any other Baptist church in the city. Their gifts to missions as reported to the Association were as large as any previous year in the history of the church. During the year the church launched a building program, the plans for which have been approved and the contract let. The work will begin within a few weeks.

Coliseum church cooperated in the recent City-Wide Evangelistic Campaign with Dr. Roland Q. Leavell of Picayune doing the preaching and Dr. Thomas F. Harvey, pastor of First Baptist Church, Galveston, Texas, acting as supply pastor during the month. The meeting resulted in the addition of 88 new members, about half of whom came for baptism.

When Mississippians move to New Orleans or have occasion to visit the city, they will find a warm welcome at Coliseum Place Baptist Church.

N. T. TULL.

THE LIFE SERVICE BAND

This organization launched out on a different type of program Sunday afternoon. Christine Causey was in charge. The topic for discussion was the "Student and the Church." The talks were original, one of them being voluntary and impromptu. Bertha McKay, as a new girl told what she expected to receive from her church life while in college. Bertha is already lined up in the work. She is Sponsor in a Junior B. Y. P. U., a student in the Teacher Training Class, a member of the Life Service Band and Y. W. A. She has led noonday prayer meeting for us, and was well prepared to talk on the above subject. "The Influence of the college church on my life while I have been in college" was discussed by two Seniors—Rosanel Aldridge, and Doris Smith. Both of these girls were in college as freshmen before any particular work was done among the Baptist girls. Their talks were interesting and showed what a little time and effort expended on the lives of christian girls can mean in their development. Martha McAuthor, a Junior, and President of the Life Service Band asked to be allowed to speak on the same subject. Her message was informing and she presented her opinion from an entirely different standpoint. She said her "world had grown larger," and that she had a world vision now instead of just a "one church vision." The entire program was delightful, helpful and thoughtful.

JOTTINGS FROM LOUISVILLE
W. A. McComb, Pastor

The Mississippi students of the Southern Baptist Theological Seminary met in the chapel of Norton Hall October 20th for the first regular monthly meeting. Missionary Day is observed in the Seminary once a month and on this day the various state groups meet separately for sessions of council, business, and fellowship. After these meetings all of the state groups and visitors meet together in the chapel for reports of the actual work done by Seminary students and for the address of the day.

The meeting was called to order by our president, Brother Howard E. Spell. Our song service was led by Brother B. W. Hudson and Bro. W. E. Hellen led us in a fine devotional. As Brother Eugene I. Farr could not be with us this year a new reporter was elected to take his place. I shall serve in this office the best I know how. Our president appointed two standing committees for this session. Our social committee is composed of Brother B. B. Hilbun, Miss Rosalind Sheppard, and Brother Paul B. Cooper and the program committee is Brother W. S. Hardin, Miss Mamye Slaughter, and Miss Lottie McCoy. At this time all of those present were introduced separately and we were very glad to find among our number Mrs. Kyle Yates, Mrs. Gaines Dobbins, and Mrs. I. P. Trotter.

Dr. John R. Sampey delivered the address of the day and his message was both inspiring and helpful. He and Mrs. Sampey had a most wonderful missionary trip to Brazil. One of the greatest features of the journey was a visit to the different mission fields and greeting Christians who know and love him even as we do here in the Seminary. If anyone has won the hearts of South American people he has. His trip was unselfish. At Pernambuco there were about sixty conversions, at Rio de Janeiro there were thirty, and at Victoria there were sixty-seven. Then at Rio Grande there were thirty and twenty-seven at Pelotas. These are a few of the places where he preached the Gospel. You may ask what is the secret of Dr. Sampey's life. It is his close walk with God. His devotion is deep and true and his teaching and preaching draw his hearers to a high plane of spirituality. May God richly bless him!

Richard H. Campbell.

Does God Call Prophets and Preachers To Preach His Gospel?

From the beginning when God wanted a certain thing done, He called the one he wants for the work. He called Noah to build an ark to save posterity. And, all who went into the ark were saved when God brought the flood on the earth to destroy it. He called Abraham, that he might be a father to the nation, through which He was to bring His Son that He might have all who believe on the Son. He called David because he was a man after God's own heart and promised there never should be wanting a man of his descendants to sit on His throne forever, meaning Christ. He called Jeremiah before he was born—Jer. 1:5; also John, The Baptist—Luke 1:41, 44, 76. He called all the Apostles and Paul. And, Acts 13:2, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And, Acts 20:28, Paul says, "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Paul in his letter to the Hebrews says, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Yet, some presumed to do so, and were destroyed—Acts 5:36, 37. So God will not give the Great Commission Christ gave to His Apostles to the option of men whether they would carry it out. The greatest work since Christ; for Christ said greater works should his disciples do than He did. That is, it would continue longer and he would be with them to the end. And, if He doesn't call them He will not be with them.

Mrs. Ellis Z. Wilbourn.

How Columbia Intermediate Department of Sunday School Reached the Standard

During the fall of 1920 our Intermediate Department of the Sunday

School voted to do their best to reach the Standard by a given time as outlined by the Sunday School Board.

The first thing they did was to call a meeting of all the officers and teachers in this department and check over the requirements of this given Standard. They saw how they stood—how much work they had to do, and along what lines. For a good many years this department had been graded according to ages and organized as to a department.

The efficient Superintendent, Mr. S. H. Pope, with his splendid corps of consecrated teachers and officers began in earnest to bring their department up to the requirements. The first thing they did was to have a class in "The Intermediate Department of the Sunday School," by L. P. Leavell, in which the attendance was 100 per cent. From the study of this body, there seemed to come such information and interest that the whole department got enthusiastic over reaching the set goal.

The next thing was to furnish the remaining required equipment such as maps, tables, blackboards, Etc. Interest grew with each newly added article, until the whole department was thoroughly alive to everything being done.

One of the hardest requirements for us to reach was to have the number. They finally reached it. For sometime we had had standard classes, but not the required number. They finally reached this requirement, and the department qualified as a Standard Department. Three things were paramount in this attainment of our Standard: First, information and interest on the part of all the workers, with a determination to do their best to reach this Standard. Second, enthusiasm in the work after it was begun, that gave such momentum to all the different phases of work up. Third, Work!, Work!, Work!, until there was never any slacking. Nothing can take the place of it, never giving up, never getting discouraged; but working steadily on until the goal was reached.

The purpose of all this is to better teach to young people from the ages of 13-17 the Bible—God's Holy Word—and, if we lose sight of this for one moment, we fail in all our work. The end and aim of all our Sunday School work is to teach the Book, and may none of us become so absorbed in reaching Standards until for a time we seemingly forget this. But the Standard is only a help to better teach the Bible and a Standard Department is better qualified to do this teaching than one that isn't.

Jennie Watts,
Church Sec'y.WHY EVERY MEMBER'S
HELP IS NEEDEDBy Geo. W. McDaniel, D.D.,
President Sou. Baptist Convention

The thoughts of Southern Baptists are turning toward the approaching state conventions and general associations. The hearts

of those charged with the special responsibility of directing our missionary work are heavy with anxiety. The opportunities are many and large, the blessings upon the missionaries are gracious and abundant, but the means to take advantage of those opportunities and to support those missionaries are insufficient.

There is but one source of supply for our work, viz., the local churches. They are sufficiently numerous and strong to provide ample funds. It is their solemn duty to do so. It ought also to be their joyful privilege.

These churches are composed of individuals. As the denomination depends upon the churches for support, so the churches depend upon the individual members. Every member is necessary to the full discharge of a church's responsibility. Christ does not require equal amounts from all. He requires something from every one and that "something" is your best.

At East End

Someone has surely been working and praying. Our Sunday School Class is increasing in membership and in enthusiasm. There were 20 college girls present last Sunday and some new town girls. God is certainly with us, and with His help and with Miss Elizabeth Smith's personality, we are working to build a class that will be a power in the Kingdom of God.

In spite of the rain and cold Sunday night, the B. Y. P. U.ers were "found faithful." Group 2 led, with Mr. Harry Graham as captain. They forcibly impressed on us the ugliness of sin and the darkness it brings to individuals and nations. The story closed with the message of Christ on Calvary and our redemption from the clutches of sin.

At the preaching service we enjoyed, besides the regular music, a beautiful quartet—"Jesus Will," sang by Misses Nannie Brooks, Vennie Lou Davis and Mr. Arthur Blake and Rev. J. F. Sansing. Mr. Sansing's sermon was on the subject of "Sin. What it is and the cure." Ruby Trigg, Reporter.

FIRST CHURCH, LAUREL

We have just closed a very happy and successful meeting, which resulted in a fine spirit, enlarged service, a splendid fellowship, a hopeful spirit for the future and fifty additions to our church. Rev. E. H. Marriner pastor of the First Baptist Church, Hattiesburg, Miss., did the preaching and if I am any judge of preaching, it was done well. Bro. Marriner has a unique way of presenting the gospel and it is a telling way. We are delighted to have him in this part of our state. Mr. and Mrs. Armstrong led the singing and also did telling work in the meeting with the women and with the young people. We feel fortunate to have this trio of Christian workers with us and pray God's blessings upon them.

L. G. GATES, Pastor.

COLLINS BAPTIST CHURCH OUT OF DEBT

The cyclone which visited Collins in May of 1924 completely demolished the Collins Baptist Church, as well as other churches of the City. A movement was begun immediately and a building fund created to rebuild and the year following a beautiful brick building with all modern conveniences and Sunday School rooms was erected, the approximate cost of which was near \$18,000.00.

At the close of the year 1925 the existing debt against the property was around \$4000.00. It was at this time that the Church called as its pastor The Rev. James B. Parker and it was through his untiring efforts and his being on the job every hour of the day that a drive was put on in January which resulted in the raising of \$1,590.00. Another drive was put on in October and reached its climax last Sunday by wiping out the entire debt, or the sum of \$2400.00.

The ladies, composing the different organizations of the church have done a wonderful work, cooperating with their pastor in every way. They helped to raise a good part of the money which lifted the debt.

The books of the church treasury show that the total amount of money passing through that department of the Church during 1926, or ten months of Rev. Parker's pastoral totals near \$9000.00.

This church building is a credit to Collins and is now ready to be dedicated to God.

Spiritually the church has grown wonderfully, ninety members being added to the church roll since the coming of Bro. Parker.

The Lord has been so good to this church and now with the debt lifted completely, we are in position, and are planning to do great work during the coming year.

Sunday Oct. 31st, was indeed a great day in the history of the Collins Baptist Church.

WESSON REVIVAL

State Board Evangelist C. T. Johnson and Singer E. C. Spearman, held one of the most successful revivals ever held in Wesson. Many of the old people of the town say that the attendance was the largest that was ever seen at a religious gathering in Wesson.

Never have I been associated with men that could do quite so much work. They held from three to five services daily. Every service carried the people to the top of the mountain. Spearman is a past master in solo work and leading choir and congregational singing. Johnson preached the Old Book with power and fervor. He does not compromise with sin nor any of the devils agents.

On Sunday night of the last service, it was estimated that twelve hundred people were present. As far as I was able to tell every individual voted to have Bro. Johnson and Spearman return for another meeting next year. We hope to

have several of our country churches to come in with us in an official way.

Sixteen were added to our church during the meeting. We have had a total of fifty one additions to our church since the first of Feb., the date I became pastor. May the Lord have all the honor and glory. E. E. Flynt.

J. T. ELLIS, MEMORIAL DAY

Sunday Oct. 31, was a great day in our church. We planned a Memorial service as a tribute to Rev. J. T. Ellis who was the devoted pastor of this church for twenty six years and whom our Father called home a few weeks ago.

The pastor requested that the Ellis family have charge of the entire program and it was carried out in the most beautiful and impressive way.

His five children, four sons and one daughter were on the platform, and each one took a part. I have never seen a finer looking family in my life. I have never known a family more uniformly devoted to their father. During this wonderful service I felt in my heart that the richest heritage any man can leave his children in this world is the heritage of confidence and esteem deeply embedded in their souls, radiating from a devoted and exemplary life.

The feature of the day that was most pleasing to me was not the beautiful tributes to the good man who had for twenty-six years stood upon that very platform and preached a glorious gospel to these devoted people, not the fine things said about the noble church that had lavished so many expressions of love upon him and his family, not the tears glistening in the eyes of the large, attentive congregation, but the one thing that stood out with unmistakable clearness was the desire to honor and exalt the SAVIOR who died for Brother Ellis, whose blood redeemed him and whose grace sustained him through all the trials and vicissitudes of his useful and devoted life. For many years we will look back to this day as one of the greatest in the history of this good church.

C. E. WELCH.

THREE GOOD MEETINGS

I have just closed three fine meetings in the Gulf Coast country. One in Pear River county and two in Hancock county. The first meeting was at Kiln with J. G. Gilmore. I found Gilmore to be a fine yoke fellow and a very capable preacher. I dare say that few preachers have a better library than he. At this place I found some very choice people fighting a hard battle for God and the truth. The second meeting was at Nicholson with A. H. Miller. Bro. Miller is a preacher of the old school type. He still believes in church discipline and the father being the head of the home. He has a large family of well disciplined children. The third meeting was at Gainesville where Bro. Miller is also pastor. There were not many

additions in these meetings but the spirit of interest and enthusiasm ran high.

I go next to McLain for a meeting.

CHAS. C. JONES.

SOME ASSOCIATIONAL MEETINGS

It may be of interest to tell of the following Associations which have been attended recently: the Liberty (composed of churches of eastern Clarke and Lauderdale counties together with a few from Alabama), Clarke County, Choctaw County (Ala.), and the General Association.

There was the manifestation of a very rich fellowship in each respective meeting. The spirit of praise and devotion was sublime. Each of these bodies seemed to have had an unusual attendance of delegates representing nearly all the respective churches of each.

In my observation at these meetings, the following things especially impressed my mind:

- (1) The absence of that distrust and unrest mixed with a tinge of rivalry that occasionally showed up in the back ground a year or two ago between a few of our preachers and others.
- (2) The representative brethren came with more interest in the spiritual things. They were ready for song and prayer and the Scriptures.
- (3) There was a serious prayerful desire for a revival of New Testament worship and righteousness in our churches.
- (4) There was less said of what the members and the churches "can do," and more emphasis placed on God's enabling or empowering ministry by our harking back to Scripture study and congregational worship.
- (5) Certain subjects of confusing nature had no mention whatever.
- (6) The absorbing theme dwelt on the missionary preaching of the gospel everywhere in demonstration of the Spirit and power.

An invitation was also accepted for a twenty minute gospel welcome to the (First) Enterprise Association (Colored) which met three miles east of De Soto. Say what you will, but our Colored Baptists are making great religious and educational progress in at least their Mississippi circle. They are well

able to care for their own work here; and they are prepared to greatly profit by our encouragement.

May God's blessing rest the work and workers.

G. T. Carmichael.
DeSoto, Miss.

(Continued from page 9)

"Dr. Goddard," "Rev. Taylor."

If it was I they tacked the vulgar title on I wouldn't go. They can call me Sam Steel, Brother Steel, Dr. Steel, Parson Steel, anything; but I draw the line at "Rev. Steel." "Rev. Taylor," ha, ha, ha!—Northwestern Christian Advocate.

Getting wrong numbers over the telephone is not always the fault of the operator. Faulty enunciation is more often to blame. This incident, recorded by the Telephone Review, illustrates one of the difficulties an operator has to overcome in answering calls.

An Englishman speaks over the telephone.

"Yes, this is Mr. 'Arrison. What, you can't 'ear?' This is Mr. 'Arrison—haitch, hay, two hars, a hi, a hess, a ho and a hen—'Arrison."

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